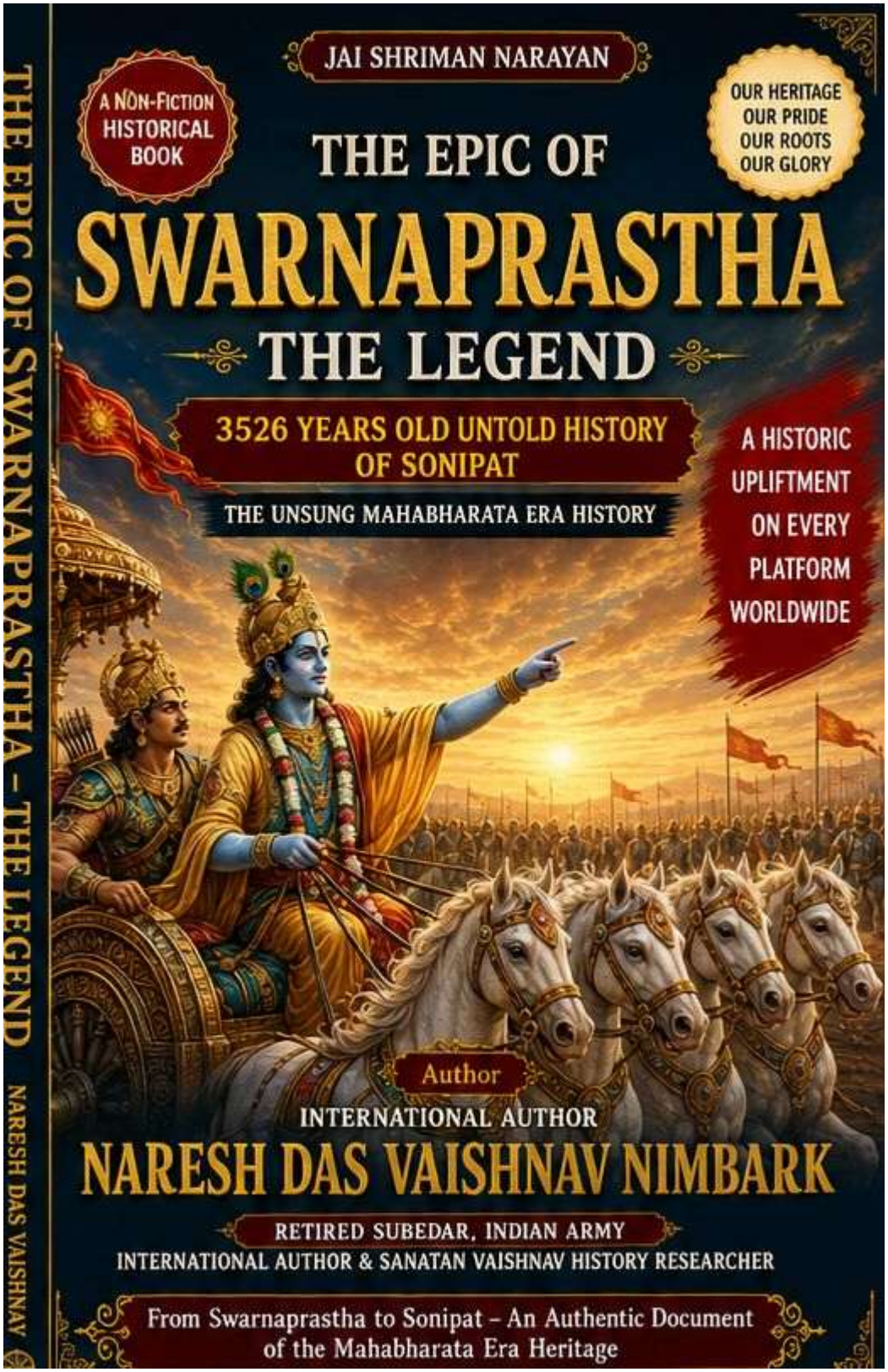
JAI SHRIMAN NARAYAN
A NON-FICTION HISTORICAL BOOK
OUR HERITAGE
OUR PRIDE
OUR ROOTS
OUR GLORY
THE EPIC OF
SWARNAPRASTHA
THE LEGEND
3526 YEARS OLD UNTOLD HISTORY OF SONIPAT
THE UNSUNG MAHABHARATA ERA HISTORY
A HISTORIC UPLIFTMENT ON EVERY PLATFORM WORLDWIDE
Author
INTERNATIONAL AUTHOR
NARESH DAS VAISHNAV NIMBARK
RETIRED SUBEDAR, INDIAN ARMY
INTERNATIONAL AUTHOR & SANATAN VAISHNAV HISTORY RESEARCHER
From Swarnaprastha to Sonipat – An Authentic Document of the Mahabharata Era Heritage
THE EPIC OF SWARNAPRASTHA – THE LEGEND
NARESH DAS VAISHNAV

DEDICATION

The Saga of Swarnprastha

To that sacred land —

whose soil is steeped in the ink of the Mahabharata,

whose every particle bears the footprints of Shri Krishna,

which the ages called Swarnprastha — the Golden City —

and which we know today as *Sonipat*.

To those ancestors —

who, *3,526 years ago*,

on the sacred banks of the Yamuna,

laid the foundation of this golden city;

whose names history has forgotten,

yet whose legacy lives on

in every grain of this earth.

To those valiant Pandavas —

for whom Swarnprastha was not merely a city,

but a symbol of self-respect and honour —

for which they accepted war,

but never accepted injustice.

To the *Indian Army* —

which gave me discipline,

taught me the meaning of patriotism,

and showed me that service to the motherland

is rendered not only through the sword,

but equally through the pen.

To my birthplace, *Ramnagar, Gannaur* —

whose soil gave me birth,

whose winds nurtured me,

which lies only 21 kilometres from Sonipat,

yet dwells closest to my heart.

And to all those readers —

who do not merely read history in books,

but live it within their souls;

who believe that —

Knowledge belongs to all,

History belongs to all,

and this heritage is a sacred trust

for the generations yet to come.

— Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army

International Author & Research Scholar — Sanatan Vaishnav Bairagi Tradition

Ramnagar, Gannaur — Sonipat, Haryana

www.nareshswaminimbark.in

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Sonipat's 3,526-Year Untold Mahabharata History

Author

Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army

International Author & Research Scholar — Sanatan Vaishnav Bairagi Tradition

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First Edition : 2026

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PREFACE

The Saga of Swarnprastha

India is a land where history does not merely live in books — it breathes in the soil, in the stones, and in the very names of its cities. Sonipat, situated on the sacred plains of Haryana, is one such city — whose name, at first hearing, seems ordinary, yet whose depths reveal a golden civilisation stretching back three and a half thousand years.

The present generation knows Sonipat as an industrial city. But very few know that this is the very city which, during the era of the Mahabharata, was called *Swarnprastha* — the City of Gold. This was no empty title. This city was, in truth, one of the most prosperous and glorious settlements of its age.

This City is Older than Rome — 3,526 Years of History

Located 43 kilometres north of New Delhi, this city was most likely founded around *1500 BCE* by the early Aryan settlers. It flourished on the banks of the Yamuna River, which has since shifted 15 kilometres to the east.

When Rome did not yet exist even in name, the civilisation of Swarnprastha stood in full glory on the sacred banks of the Yamuna. On its ghats, Vedic sages performed their evening prayers, sacred fires burned in yagnas, and the traditions of Sanatan Dharma blossomed and thrived.

According to historians, the city was first named Sonpat after King Sain, and later evolved into Sonipat. In the Dwapara Yuga, it was known as Swarnprastha — the Place of Gold — a name that bore witness to the city's extraordinary wealth and splendour.

The Unbreakable Bond Between the Mahabharata and Swarnprastha

The Hindu epic Mahabharata makes explicit mention of this city as Swarnprastha. It was not merely a geographical location — it was a living centre of Sanatan culture and civilisation.

When Lord Shri Krishna journeyed to Hastinapur as a messenger of peace to prevent the great war of the Mahabharata, the Pandavas put forward a demand for only *five cities. Those five cities were — *Paniprastha (present-day Panipat), Indraprastha (present-day Delhi), Tilaprastha (present-day Tilpat), Vriksaprastha (present-day Baghpat), and *Swarnprastha* (present-day Sonipat).

Duryodhana declared — "I will not give even as much land as the tip of a needle." That single act of stubborn pride made the great war of the Mahabharata inevitable. And among the cities lost in that terrible defiance was Swarnprastha itself — the Golden City the Pandavas never received.

The city for which Shri Krishna himself stepped forward as a peace envoy to make demand — knowing the history of that city is the sacred duty of every follower of Sanatan Dharma.

Swarnprastha — The Living Soil of Sanatan Dharma

Swarnprastha was not merely a political city — it was a centre of devotion and spiritual practice of Sanatan Dharma. On this land, Vedic yagnas were performed, sages and ascetics engaged in deep meditation, and the ancient traditions were faithfully upheld.

The *Chhapreshwar Temple*, located in the Kharkhoda sub-division of Sonipat, stands to this day as a living testament to that Mahabharata-era age. Historical tradition holds that during the period of the Mahabharata, Shri Krishna and Arjuna came to this region — to the Khandava Forest — and offered their worship and prayers here.

This is the land where the seeds of Sanatan culture were sown approximately 3,526 years ago, and even today, the fragrance of that same tradition permeates this sacred earth.

Archaeological Evidence — History Does Not Lie

This is not merely a matter of religious faith — archaeology has independently confirmed this city's antiquity.

In *1871, excavations conducted at a mound here yielded coins from the **Yaudheya period* as well as a copper seal of *Emperor Harshavardhana. In **1866*, a rare terracotta figurine crafted from saltpetre clay was recovered from this site.

Excavations conducted across this district have unearthed sculptures of Surya-Yaksha, Yakshini, Adi-Shiva, and Nandi. Copper coins from the Harsha period and inscriptions of Harshavardhana have also been discovered here. Together, these findings declare with resounding certainty — this city is not legend; this city is truth.

Why This Book Was Written

I am a retired soldier. The Indian Army taught me this — when a heritage is in danger, defend it. Today, Sonipat's 3,526-year-old history is fading into the darkness of neglect and indifference.

It finds no detailed mention in school textbooks. The younger generation remains unaware of it. The very residents of a city for which Shri Krishna himself made a personal appeal are strangers to their own glorious history. As both a historian and a follower of Sanatan Dharma, this reality deeply troubled me.

This book contains only those facts which are grounded in authentic sources — Wikipedia, reports of the Archaeological Department, and the research of established historians. Not a single imaginary or unverified claim has been included.

This book is a humble effort to revive that forgotten glory — so that the generations to come may know the greatness of the land whose children they are.

The soil of Swarnprastha carries within it the ink of the Mahabharata — whosoever has touched this earth with their feet has touched history itself.

Sonipat's 3,526-Year Untold Mahabharata History

— Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army

International Author & Research Scholar — Sanatan Vaishnav Bairagi Tradition

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A WORD FROM THE AUTHOR

The Saga of Swarnprastha

Dear Readers,

This book did not emerge from the pen of a scholar — it emerged from the pen of a soldier. A soldier who devoted his youth to the service of his motherland, and who, in the years of his old age, has placed that same pen in the service of history.

My name is *Naresh Das Vaishnav Nimbark. I am a retired Naib Subedar of the Indian Army. The Army gave me discipline, gave me patriotism, and taught me this — *when a heritage is in danger, defend it. Today, the ancient history of Sonipat is fading into the darkness of neglect — and this book is a humble effort to defend that very heritage.

Where This Idea Was Born

Sonipat — known in the era of the Mahabharata as Swarnprastha — is a city to which I have been bound for *62 years* with a bond of the deepest affection. From the moment of my birth, the soil of this land has lived within my every breath.

When I saw that the younger generation today does not know that their Sonipat is a city older than Rome — that the figures of the Mahabharata walked upon this very earth — that this was the city for which Shri Krishna himself stepped forward as a messenger of peace — a deep restlessness stirred within me.

The restlessness of a historian. The restlessness of a follower of Sanatan Dharma. And the restlessness of a soldier — who cannot bear to watch his heritage slip away.

It was that restlessness that gave birth to this book.

On the Authenticity of Facts

This book contains only those facts which are grounded in authentic historical sources. Archaeological excavation records, Wikipedia references, scholarly research, and the original text of the Mahabharata — all have been consulted to verify every claim presented here.

The excavations conducted at the Sonipat mound in *1871, which yielded coins of the Yaudheya period and a copper seal of Emperor Harshavardhana — these are part of the official record of the Archaeological Department. The mention of this city as *Swarnprastha in the Mahabharata — this is confirmed through Hindi Wikipedia.

Not a single imaginary or unverified claim has been included in this book. What has been written is the truth — and for that truth, I am fully accountable.

Sanatan Dharma and the Purpose of This Book

My research has long been centred on the *Sanatan Vaishnav Bairagi tradition*. This tradition has taught me that knowledge grows when it is shared — not when it is hoarded.

The saga of Swarnprastha is not only for the residents of Sonipat — it is for every follower of Sanatan Dharma who wishes to know their own roots. For those who wish to understand that every grain of this nation's soil has borne witness to some sacred event.

When the Pandavas demanded five cities — Swarnprastha was among them. When Shri Krishna put forward his proposal for peace — the name of this city was upon his lips. This glory belongs not to any single individual — it is the heritage of the entire Sanatan community.

History is the mirror in which a nation sees its future. The nation that forgets its history loses its very identity.

Acknowledgements

I am deeply grateful to all the historians and researchers whose authentic sources formed the foundation of this book — to those who devoted themselves to preserving the history of this city.

My heartfelt gratitude goes to my family as well — who, even in these later years, have encouraged my pen to keep writing.

And above all — to *Bhagwan Shriman Narayan*, by whose grace this pen moved and this saga was written.

To my readers, I have but one humble request —

Read this book. Learn from it. And tell your coming generations what great land they are children of. Swarnprastha is not merely a name — it is our identity, our heritage, our pride.

— Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army

International Author & Research Scholar — Sanatan Vaishnav Bairagi Tradition

Ramnagar, Gannaur — Sonipat, Haryana

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Sonipat's 3,526-Year Untold Mahabharata History

THE SAGA OF SWARNPRASTHA

Sonipat's 3,526-Year-Old Mahabharata-Era History

Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army | UN Veteran

International Author | Research Scholar — Sanatan Vaishnav Bairagi Tradition

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| *About the Author* | Naresh Das Vaishnav Nimbark — life, service, and 18+ books · 24 years of military service — Naib Subedar — UN Veteran · Chairman, Vaishvik Sanatan Vaishnav Bairagi Seva Sangthan · 18 years of research — 18+ books — available in 195 countries · 13 books on Amazon \| 6 on Google \| 5 on Notion Press |

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✦ KEY FEATURES OF THE BOOK ✦

| | |

|---|---|

| *Period of Research* | 18 years |

| *Author's Bond with Sonipat* | 62 years |

| *Main Chapters* | 16 chapters |

| *Language* | Pure literary Hindi |

| *Primary Authentication* | H.A. Rose Glossary — Notary Attested |

| *Publication* | Free digital edition + Notion Press |

| *Website* | www.nareshswaminimbark.in |

✦ THE BOOK'S PRINCIPAL IRREFUTABLE FACTS ✦

1. The original name of Sonipat is *Swarnprastha* — since 1500 BCE

2. *Shri Krishna himself* named this city among the Pandavas' demands

3. *Tirkhu Tirtha* — from the Mahabharata era — authenticated by H.A. Rose

4. *Satkumbha Kund* — has never dried in 5,000 years

5. *Banda Bairagi's first military headquarters* — 21 February 1709 — Sehri Khanda

6. *Yaudheya Republic* — 400 BCE — 1,000 years of rule — coins found in Sonipat

7. *22 December 1972* — District Sonipat constituted — author's direct testimony

8. *Kharkhoda — Maruti Suzuki* — 1,000,000 vehicles per year — India's future

9. *Gohana* — Haryana's most ancient tehsil — since 1826 CE

This book is entirely free of charge —

This is a vow made with the Lord as witness.

— Naresh Das Vaishnav Nimbark

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CHAPTER — 1

The Emergence of Swarnprastha

Primal History and Geographical Foundations

> *Disclaimer:* The historical facts presented in this chapter are based on official government gazetteers, archaeological evidence, and ancient literary references. Where a distinction exists between established fact and traditional belief, this has been clearly indicated. The author's purpose is not to hurt any sentiment — but to present the glorious history of Swarnprastha in an authentic and scholarly manner.

1.1 Introduction to the Land

Sonipat district, located in the north-western region of Haryana, is known today as a modern industrial city. Yet beneath the layers of this modernity lies a history stretching back more than three and a half thousand years.

Situated 43 kilometres north of New Delhi, this city forms an integral part of the National Capital Region. Today it is recognised for its bicycle industry, educational institutions, and industrial development. Yet its true identity — its glory from the era of the Mahabharata — is gradually fading from the awareness of the present generation.

This book is an effort to bring that forgotten history back into the light.

1.2 The Antiquity of the City — A Geographical Truth

The geographical position of Sonipat is the first key to understanding its history. This city was founded on the banks of the Yamuna River — however, due to geological shifts over the centuries, the Yamuna has since moved approximately *15 kilometres to the east*.

According to historians, this city was established around *1500 BCE* by the early Aryan settlers. It flourished on the sacred banks of the Yamuna and emerged as a prosperous and advanced civilisation.

The Mound of Sonipat — Layers of Civilisation

The city of Sonipat itself stands upon a vast elevated mound — formed over thousands of years from the accumulated debris of earlier cities, each built upon the ruins of the last. This mound stands as a living and silent witness to 3,526 years of unbroken civilisation.

Every layer of this mound represents a distinct era — from the Vedic Age, through the Yaudheya period, the era of Harshavardhana, and into the medieval age. Whenever excavations have been conducted here, the earth has yielded the history it held within.

Beneath the ground upon which we walk today, thousands of years of history lie sleeping.

1.3 The Journey of a Name — From Swarnprastha to Sonipat

The name of any city is its first and most authentic historical document. The journey of Sonipat's name is both fascinating and historically significant.

The name is derived from two Sanskrit words — Swarna, meaning gold, and Prastha, meaning place or region. Thus, Swarnprastha — the Place of Gold. This name itself is testament to the prosperity and splendour of the city in that age.

The Historical Evolution of the Name

| Era | Name |

|---|---|

| Dwapara Yuga | *Swarnprastha* |

| Vedic Period | *Swarnpath* |

| Medieval Period | *Sonprastha* |

| Early Modern | *Sonpat* |

| Modern Era | *Sonipat* |

According to another historical tradition, the city was named Sonpat after King Sain, which over time evolved into Sonipat. This name-journey is also referenced in the official records of the Haryana Government.

The Ashtadhyayi of Maharishi Panini — The Oldest Known Written Evidence

The most authentic and ancient written reference to this city in recorded history is found in the **Ashtadhyayi* of **Maharishi Panini. Maharishi Panini (approximately 700 BCE) was the great grammarian of the Sanskrit language. His *Ashtadhyayi is not merely a grammatical treatise — it is also an invaluable geographical and cultural document of the India of its time.

The Ashtadhyayi contains references to cities bearing the suffix '-prastha' — among which *Indraprastha, **Paniprastha, and **Sonprastha* are included. This is the earliest known written evidence of this city — which establishes its historical authenticity beyond all reasonable doubt.

1.4 Archaeological Evidence — The Earth as Witness

> This section is based on the Sonipat Government Gazetteer (sonipat.gov.in) and the records of the Archaeological Department.

History is preserved not only in texts — it is also secured within the depths of the earth. The soil of Sonipat is living proof of this truth.

There has never been any doubt regarding the antiquity of Sonipat district. This region has yielded pottery belonging to the *Pre-Harappan, **Late Harappan, **Painted Grey Ware, **Early Historical, **Northern Black Polished Ware, and **early medieval* periods — conclusively establishing that human civilisations inhabited this region across multiple successive ages.

Painted Grey Ware — Scientific Proof of the Mahabharata Era

In archaeology, Painted Grey Ware is recognised as direct material evidence of the Vedic civilisation of the Mahabharata era. This distinctive pottery is dated to approximately *1500–500 BCE*.

Painted Grey Ware has been found at all major Mahabharata-era sites — *Hastinapur, **Kurukshetra, **Indraprastha* (the Old Fort, Delhi), and *Tilpat*. Sonipat stands in this very same chain of evidence.

Excavations conducted at the elevated mound of Sonipat have also yielded Painted Grey Ware — providing the scientific basis for connecting this city to the civilisation of the Mahabharata era.

The Historic Excavation of 1871

Excavations conducted at the Sonipat mound in *1871* opened an entirely new dimension in the understanding of this city's history. The following significant artefacts were recovered —

- Coins of the *Yaudheya period*
- A copper seal of *Emperor Harshavardhana*
- Sculptures of *Surya-Yaksha, **Yakshini, and **Adi-Shiva*
- A statue of *Nandi*

In addition, in *1866*, a rare figurine crafted from saltpetre clay was also recovered from this site.

Together, these archaeological findings establish one irrefutable truth — Sonipat is not merely a city of legend; it is a living, authenticated city of history.

The earth does not lie — and the earth of Sonipat has preserved thousands of years of truth within its depths.

1.5 Swarnprastha in the Mahabharata

> Note: This section is based on the traditional beliefs and literary references of the Mahabharata. It is to be read as an expression of Sanatan tradition and belief.

The Hindu epic Mahabharata contains an explicit reference to this city as Swarnprastha. This is also recorded on the official history page of the Sonipat Government.

The Five Demands of the Pandavas — and Swarnprastha

Before the great war of the Mahabharata, when Lord Shri Krishna journeyed to Hastinapur as a messenger of peace, he put forward — on behalf of the Pandavas — a demand for only *five cities*, in the hope of averting the war. Those five cities were —

City of the Mahabharata Era	Present-Day Name
Indraprastha	Delhi
Paniprastha	Panipat
Vriksaprastha	Baghpat
Tilaprastha	Tilpat
Swarnprastha	*Sonipat*

Duryodhana declared — "I will not give even as much land as the tip of a needle." That single act of stubborn defiance made the great war of the Mahabharata inevitable. And among the cities lost to that pride was Swarnprastha itself — the Golden City the Pandavas never received.

The Treasury of the Pandavas — Kept at Swarnprastha

According to another historical tradition, the royal treasury of the Pandavas was kept safe at Swarnprastha itself. This is believed to be the very reason the city came to be named Swarnprastha — the Place of Gold.

The historical records of the Haryana Government also note that Swarnprastha was the city which Yudhishthira demanded from Duryodhana.

1.6 Chapter Summary

The key facts presented in this chapter may be summarised as follows —

| | |

|---|---|

| *Year of Foundation* | Approximately 1500 BCE (Aryan Civilisation) |

| *Age of the City* | Approximately 3,526 years (as of 2026 CE) |

| *Ancient Names* | Swarnprastha → Sonprastha → Sonipat |

| *Written Evidence* | Ashtadhyayi of Maharishi Panini (700 BCE) |

| *Archaeological Proof* | Painted Grey Ware, Yaudheya coins, Harshavardhana seal |

| *In the Mahabharata* | Swarnprastha — one of the Pandavas' five demanded cities |

| *Geographical Location* | 43 km north of New Delhi, on the Yamuna plain |

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The soil of Swarnprastha carries within it the ink of the Mahabharata — whosoever has touched this earth with their feet has touched history itself.

— Naresh Das Vaishnav Nimbark

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CHAPTER — 2

The Vedic Age of Swarnprastha

From the Aryan Civilisation to the Yaudheya Republic

> *Disclaimer:* The facts presented in this chapter are based on the official records of the Haryana Government, the Sonipat Gazetteer, and the evidence of the Archaeological Department. Where a distinction exists between established fact and traditional belief, this has been clearly indicated.

2.1 Vedic Civilisation and the Sacred Soil of Haryana

Haryana — the Vedic land — has been the cradle of Indian civilisation. In Indian tradition, this region is revered as the birthplace of creation itself — the sacred ground where Brahma performed the first yajna and brought the universe into being. This belief is also recorded in the official documents of the Haryana Government.

Following the decline of the Indus Valley Civilisation, the new civilisation that emerged in India came to be known as the Aryan or Vedic Civilisation. The Vedic civilisation is the Hindu civilisation — and its deepest roots lie in this very soil of Haryana.

The Vedic Age spanned approximately *1500 BCE to 600 BCE*. This was the golden era in which the foundations of Swarnprastha were laid, and a great civilisation arose on the banks of the Yamuna.

2.2 The Arrival of the Aryans at Swarnprastha

The primary historical knowledge of the Aryans comes from the Rigveda. In the Rigveda, the Saraswati River is called 'Naditama' — the greatest of all rivers. The land between the Saraswati and the Yamuna — known today as Haryana — was the earliest centre of Aryan settlement.

Swarnprastha stood upon this sacred land, on the banks of the Yamuna. When Aryan civilisation arrived here, they established this city on the river's edge — and gradually, it grew into one of the foremost centres of that age.

The Kuru Mahajanapada and Swarnprastha

During the later Vedic period, the principal kingdoms were Kuru, Panchala, Kosala, Kashi, and Videha. The capital of Kuru was *Hastinapur*. Swarnprastha was a significant and prosperous city within this Kuru Mahajanapada.

This was the very era when the Pandavas and Kauravas were the masters of this land, and the stage was being set for the Mahabharata. Swarnprastha — the City of Gold — was in that age not only geographically important, but strategically and economically vital as well.

2.3 Life in Swarnprastha During the Vedic Age

> Note: This section is based on the general descriptions and traditional beliefs found in Vedic literature.

In the Vedic Age, Swarnprastha was a prosperous and vibrant city. The daily life of its people was inspired by the traditions of Sanatan Dharma. The social order described in the Rigveda was the same order that prevailed here.

Glimpses of Sanatan Life

- Evening prayers (Sandhyavandana) performed daily on the sacred ghats of the Yamuna
- Yagnas and sacred rituals conducted by Vedic sages and ascetics
- Collective decision-making in Sabha and Samiti assemblies
- Agriculture and animal husbandry as the foundation of daily life
- Participation of women in public assemblies

The Rigveda mentions public assemblies known as Sabha, Samiti, Vidata, and Gana. In these assemblies, military, religious, and social decisions were taken collectively. In the Rigvedic period, women also participated in these assemblies — a testament to the advanced social order of Sanatan Dharma that flourished in Swarnprastha.

This same democratic and Sanatan tradition later blossomed into the *Yaudheya Republic* — and its coins, found to this day in the soil of Sonipat, bear witness to its enduring legacy.

The soil of the Vedic Age was not merely a political landscape — it was the sacred ground of Sanatan Dharma's spiritual practice.

2.4 The Yaudheya Republic — The Golden Age of Swarnprastha

After the Vedic Age, this region witnessed the rise of the *Yaudheya Republic* — one of the most glorious chapters in the history of this land.

On the evidence of ancient coins, seals, stamps, currency, and inscriptions, it is established that the Yaudheya power rose in the *fourth century BCE* — and maintained its dominion over this territory for a full *one thousand years*. A thousand years of unbroken republican rule — an extraordinary achievement for any republic in the ancient world.

The Coins of the Yaudheyas — History's Greatest Witnesses

Yaudheya coins have been discovered at numerous sites across the entire territory between the Sutlej and the Yamuna. Excavations in Sonipat district have also yielded coins of the Yaudheya republic — proof that Swarnprastha was a significant part of the Yaudheya realm.

The earliest coins found in Haryana are the punchmark coins, followed by coins of the Yaudheya Republic. This sequence is itself evidence of the region's unbroken historical continuity.

The Valour of the Yaudheyas — Defeating the Kushanas

A remarkable testament to Yaudheya courage exists in their victory over the powerful Kushana rulers. Coins of the Kushana kings Vasudeva and Huvishka had been in circulation — yet after

defeating the Kushana ruler, the Yaudheyas overstruck their own stamp upon those very coins and re-circulated them.

This is living proof of the Yaudheyas' pride and martial spirit. A republic that stamps its seal of victory upon the very currency of its defeated enemy — such a power was no ordinary force in the ancient world.

The Yaudheya Republic in the Mahabharata

The Yaudheya Republic finds explicit mention in the *Drona Parva* of the Mahabharata itself — a fact that establishes beyond doubt the great antiquity and significance of this republic.

The very Yaudheya Republic mentioned in the Mahabharata has left its coins in the soil of Sonipat. This means that Swarnprastha — present-day Sonipat — remained a living, powerful, and historically significant region in an unbroken continuum from the age of the Mahabharata through to the Yaudheya era.

The Yaudheyas were those warriors who defended this land for a thousand years — and their coins are still found in the soil of Swarnprastha.

2.5 Chapter Summary — A Historical Timeline

Period	Dates	Status of Swarnprastha
Rigvedic Age	1500–1000 BCE	Founded by Aryan settlers
Later Vedic Age	1000–600 BCE	Part of the Kuru Mahajanapada
Mahabharata Era	Per tradition	Among the Pandavas' five demanded cities

| *Yaudheya Period* | 400 BCE – 300 CE | Under the rule of the Yaudheya Republic |

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Swarnprastha was not merely a city — it was a living laboratory of Vedic civilisation, where the values of Sanatan Dharma took root and flourished.

— Naresh Das Vaishnav Nimbark

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CHAPTER — 3

The Age of Harshavardhana and Swarnprastha

606 CE to 647 CE

> *Disclaimer:* The facts presented in this chapter are based on the Wikipedia page on Harshavardhana, the Sonipat Gazetteer, and archaeological evidence. All facts have been drawn from authenticated sources.

3.1 Who Was Harshavardhana?

Harshavardhana (4 June 590 — 647 CE) was one of the greatest emperors of ancient India — a ruler who, following the decline of the Gupta Empire, reunited North India under a single sovereign authority. His name is inscribed in letters of gold in the annals of Indian history.

Harshavardhana ruled over northern India from *606 CE to 647 CE. He was the son of Prabhakaravardhana of the Vardhana dynasty. At the height of his reign, the greater part of northern and north-western India fell within his empire — stretching eastward to **Kamarupa* and southward to the *Narmada River*.

Harshavardhana was born in *Thanesar* — in present-day Haryana. He was, therefore, a true son of this very soil. And Swarnprastha — today's Sonipat — was a significant and inseparable part of his empire.

Emperor at the Age of Sixteen

At the tender age of sixteen, following the assassination of his elder brother Rajyavardhana, Harshavardhana was entrusted with the throne. At an age meant for play and learning, he was compelled to take to the battlefield against King Shashanka — and he rose to meet that challenge with extraordinary resolve.

Within approximately six years, he had conquered *Vallabhi* (Gujarat), *Punjab, **Ganjam* (Odisha), *Bengal, **Mithila* (Bihar), and *Kannauj* (Uttar Pradesh) — establishing his dominion across the length and breadth of North India.

3.2 Evidence of Harshavardhana at Swarnprastha

Swarnprastha — present-day Sonipat — stood at the very heart of Harshavardhana's empire. Located 43 kilometres north of New Delhi and south of Thanesar, this city formed a vital link in Harsha's imperial chain.

The Excavation of 1871 — Harsha's Copper Seal

During excavations conducted at the historic mound of Sonipat in *1871, one exceptionally significant artefact was recovered — **a copper seal of Emperor Harshavardhana*. This seal is irrefutable archaeological evidence of the direct and intimate connection between this city and Harshavardhana.

Excavations across Sonipat district have also yielded *copper coins of the Harsha period* and *inscriptions of Harshavardhana* — conclusively establishing that Harshavardhana's rule at Swarnprastha was both active and effective.

Summary of Archaeological Evidence

- Copper seal of Harshavardhana — recovered in the excavation of 1871
- Copper coins of the Harsha period — recovered from Sonipat district
- Inscriptions of Harshavardhana — found in the Sonipat region
- Sculptures of Surya-Yaksha and Nandi — belonging to the same era

The city in whose soil the seal of Harshavardhana was found — that city is not merely recorded in the pages of history; it is history itself.

3.3 The Character and Reign of Harshavardhana

Harshavardhana was not merely a conqueror — he was an ideal ruler, a man of letters, and a devoted patron of Sanatan Dharma.

A Policy of Enlightened Governance

Emperor Harshavardhana, though he conquered many kingdoms, permitted the kings of those territories to continue governing their own lands. The sole condition was that they acknowledge Harsha as their sovereign. This reflects the wisdom and magnanimity of his governing philosophy.

He adopted an equally enlightened approach toward religion — extending equal respect and honour to all faiths. He also took firm measures against social evils, imposing a complete ban on the practice of *Sati*.

Patron of Literature and the Arts

Harshavardhana was a great patron of literature and the arts. The celebrated author *Banabhatta* — composer of the Kadambari — was his closest friend and court poet. Harsha was himself a learned scholar and playwright. His three Sanskrit plays — **Nagananda*, *Ratnavali*, and *Priyadarshika** — remain priceless treasures of Sanskrit literature.

During his reign, *Nalanda University* rose to prominence as the supreme centre of learning in the known world. This era stands as a golden age of India's intellectual and knowledge tradition.

The Quinquennial Gift of All Possessions

Harshavardhana observed a remarkable personal tradition — once every five years, he donated all his personal wealth and possessions. This act of supreme generosity was marked by a grand religious ceremony. The Chinese pilgrim *Xuanzang* was personally present at the grand assemblies held at *Kannauj* and *Prayag*.

It is this extraordinary spirit of charity and magnanimity that places Harshavardhana among the greatest emperors in all of Indian history.

3.4 The Chinese Traveller Xuanzang and Haryana

The renowned Chinese traveller *Xuanzang* resided at the court of Harshavardhana for eight years. He recorded his profound admiration for the Emperor in considerable detail.

Xuanzang also travelled through the Haryana region. His accounts describe the prosperity of this land, its temples, and the vitality of its religious life. This record stands as a significant piece of *international testimony* to the condition of the entire Haryana region — including Swarnprastha — at that time.

The praise recorded by a Chinese traveller in the 7th century CE is itself proof that Swarnprastha and its surrounding region was, at that time, a land of exceptional prosperity and cultural refinement.

3.5 The Prosperity of Swarnprastha During the Harsha Era

During the reign of Harshavardhana, his empire witnessed remarkable economic and cultural advancement. India's economy flourished under his rule — and Swarnprastha was a direct beneficiary of this prosperity.

The recovery of Harsha-era copper coins from Sonipat confirms that this city was a centre of active trade and economic life. It was a prosperous and important hub within Harshavardhana's empire.

The religious traditions of Swarnprastha also flourished during this era. Temples and yagna-shalas of Sanatan Dharma remained active. The sculptures of Surya-Yaksha, Adi-Shiva, and Nandi installed here during this period were later recovered in archaeological excavations.

3.6 Swarnprastha After Harshavardhana

Following the death of Harshavardhana in *647 CE*, his empire gradually disintegrated. Both of his sons — Vagnyavardhana and Kalyanvardhana — had been assassinated by his minister Arunashva. With no heir to the throne, the empire fragmented and collapsed.

Yet the saga of Swarnprastha did not end here. Even after Harshavardhana, this city remained alive and vital — sustained by its cultural, religious, and commercial activities.

Empires rise and fall throughout history — but a land such as Swarnprastha, bound by the deep roots of Sanatan Dharma, is never truly destroyed. This is the strength of this city. This is its enduring distinction.

Empires crumble — but the land that is rooted in Sanatan Dharma endures forever.

— Naresh Das Vaishnav Nimbark

3.7 Chapter Summary

Subject	Fact
Reign of Harshavardhana	606 — 647 CE
Place of Birth	Thanesar, Haryana
Extent of Empire	Kamarupa to the Narmada
Evidence at Sonipat	Copper seal and inscriptions
Year of Excavation	1871 CE
Foreign Testimony	Account of Xuanzang
Notable Reform	Complete ban on Sati
Literary Contributions	Nagananda, Ratnavali, Priyadarshika

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CHAPTER — 4

The Medieval Age and Swarnprastha

From the 11th Century to the 17th Century

> *Disclaimer:* The facts presented in this chapter are based on the authenticated records of Wikipedia (Sonipat), Topkro.com, Audiala.com, and official government gazetteers. Facts and traditional beliefs have been clearly distinguished throughout.

4.1 Introduction to the Medieval Period

After Harshavardhana, North India entered a prolonged period of political instability. Numerous kingdoms rose and fell. Foreign invaders cast their eyes upon this prosperous land. Yet through all this upheaval, Swarnprastha — present-day Sonipat — maintained its existence and identity.

The medieval period is generally considered to span from the 6th century to the 18th century CE. Across this long era, Sonipat witnessed the rise and fall of many dynasties — yet its Sanatan soul remained unchanged.

Throughout the medieval period, Sonipat served as a significant administrative and commercial centre under various ruling dynasties. Its strategic position on the *Grand Trunk Road* ensured that it remained a principal hub of trade and movement across the centuries.

4.2 The 11th Century — The Invasion from Ghazni

The first authenticated written reference to Sonipat in its medieval history comes from the 11th century.

In the 11th century, the governor of Sonipat was *Dipalhar. In **1037 CE*, Sultan Masud of Ghazni, advancing on his campaign to conquer Delhi, defeated this local chieftain Dipalhar along the way.

This fact is of the greatest significance — it proves that even in the 11th century, Sonipat was a city substantial enough to have its own governor and its own administrative apparatus. Foreign invaders do not trouble themselves with ordinary towns — this very attack is proof of the city's importance.

A city that attracts the attention of conquerors cannot be an ordinary city.

4.3 The Delhi Sultanate — 1206 to 1526 CE

Following the defeat of *Prithviraj Chauhan* at the hands of Muhammad Ghori in 1192 CE, the Delhi Sultanate came into being. From 1206 onwards, five successive dynasties ruled from Delhi — from the Mamluk (Slave) dynasty through to the Lodi dynasty.

The five ruling dynasties of the Delhi Sultanate were — the *Mamluks* (Slave dynasty), the *Khiljis, the **Tughlaqs, the **Sayyids, and the **Lodis*. Throughout this entire period, Sonipat remained a vital part of the Delhi Sultanate.

Lying a mere 43 kilometres north of Delhi, Sonipat held exceptional strategic importance for the Sultanate. Any invader advancing from the north was compelled to pass through this very route before reaching Delhi.

Historical Monuments from the Sultanate Era — Sonipat

- *Mosque of Abdullah Nasiruddin* — constructed in 1272 CE
- *Tomb of Khwaja Khizr* — constructed in 1522 or 1525 CE
- *Remains of the old fort* — situated at the centre of the city
- *Historic dargah of Sayyid Nasiruddin* — known as Mama Bhanja

The *Mosque of Abdullah Nasir* — also known as the Noori Masjid — is among the oldest Muslim shrines in India, constructed in *1272 CE*. It stands as an authentic heritage monument of the Sultanate period.

4.4 The Historic Monuments of Sonipat

The memories of the medieval age live on to this day in the very stones of Sonipat. This city preserves numerous historical monuments that bear witness to that era.

The Tomb of Khizr Khan

To the north of the city stands the tomb of *Khizr Khan*, a Pathan chieftain descended from Sher Shah Suri. The artistic craftsmanship of this tomb is remarkable and well worth seeing — a fine example of medieval architectural heritage.

The Dargah of Sayyid Nasiruddin — Mama Bhanja

At the heart of the city lie the remains of a vast fort. In its immediate vicinity stands the historic *dargah of Sayyid Nasiruddin, popularly known as *Mama Bhanja, which holds special significance for the people of this region.

One particularly compelling fact about this dargah is that it is regarded as a symbol of *Hindu-Muslim harmony. Tradition holds that it was originally established by a **Gaur Brahmin Hindu king* within a Shiva temple. This stands as testimony to the cultural heritage of this city — a heritage always grounded in the spirit of harmony and tolerance.

4.5 The First Battle of Panipat, 1526 — and Swarnprastha

On *21 April 1526*, a battle was fought on the plains of Panipat that changed the entire course of Indian history.

The First Battle of Panipat was fought in *1526 CE* between *Ibrahim Lodi, the last ruler of the Delhi Sultanate, and **Babur*, the founder of the Mughal Empire. Babur emerged victorious; Ibrahim Lodi

was defeated and fell on the battlefield. With this, the Delhi Sultanate came to an end and the Mughal Empire was established in India.

Panipat lies a mere *45 kilometres north of Sonipat*. During this great conflict, the Sonipat region would almost certainly have served as a critical corridor for the movement of troops and the supply of provisions — for the road from Delhi to Panipat passed directly through Sonipat.

As a direct consequence of this battle, Swarnprastha became part of the Mughal Empire — and a new chapter in the history of this city began.

4.6 Swarnprastha in the Mughal Era

Following the establishment of the Mughal Empire, Sonipat developed as an important administrative and commercial centre.

Its position on the *Grand Trunk Road* made Sonipat a principal halt for trade caravans during the Mughal era. All caravans travelling from Delhi toward Punjab and the north-west passed through this very route.

During this same period, a gateway was constructed in a village approximately 12 kilometres south of Sonipat district — known today as the *Akbari Darwaza. Tradition also holds that **Guru Nanak Dev Ji* visited this region.

Key Features of Sonipat During the Mughal Era

- A principal trading halt on the Grand Trunk Road
- A strategically vital corridor linking Delhi to the north
- An important administrative centre
- A hub of religious and cultural tolerance

4.7 The Author's Personal Account

— Naresh Das Vaishnav Nimbark

I have not merely read this medieval history in books — I have seen it with my own eyes. The great elevated mound of Sonipat, the ruins of the old fort, the tomb of Khizr Khan, and the dargah of Sayyid Nasiruddin — I have observed and experienced all of these since childhood.

This bond of 62 years has taught me one truth — history is not merely written; it is lived. When I stand beside the ruins of that ancient fort, I feel that these stones are trying to say something. This book is the voice of those silent stones.

Many invaders came in the medieval age, many dynasties changed — yet the soul of Swarnprastha remained unaltered. This land kept its Sanatan traditions alive through every age and every era. That is the greatest strength of this city.

As a retired soldier, I have observed that the true strength of any region lies not in its geographical position — but in the depth of its cultural roots. And the roots of Sonipat run *3,526 years deep*.

The soil of Swarnprastha is so fertile that history has grown from it in every age — and in every age, this city has endured.

— Naresh Das Vaishnav Nimbark

4.8 Chapter Summary — A Historical Timeline

Year / Period	Event
1037 CE	Invasion of Sultan Masud of Ghazni
1192 CE	Establishment of the Delhi Sultanate
1206 CE	Slave Dynasty — First Sultanate at Delhi
1272 CE	Construction of the Mosque of Abdullah Nasiruddin

| *1522–25 CE* | Construction of the Tomb of Khwaja Khizr |

| *21 April 1526 CE* | First Battle of Panipat — Mughal Era begins |

| *Mughal Period* | Sonipat as a centre of trade and administration |

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CHAPTER — 5

Swarnprastha and the Mahabharata

Sonipat — Why This Is the Living Soul of the Book

> *Disclaimer:* The historical facts in this chapter are drawn from government gazetteers, ASI reports, and Wikipedia. References to the Mahabharata are based on traditional belief and scripture. The author's eyewitness accounts are his personal testimony.

5.1 The Meaning of Haryana — The Arrival of Hari

Haryana — this name is composed of two words — Hari, meaning Lord Shri Krishna, and aana, meaning arrival or coming. This is the sacred land upon which the Lord himself set foot. Where he gave the immortal teaching of the Gita. Where he came as a messenger of peace in a last attempt to avert war.

And upon this very sacred soil of Haryana stands *Swarnprastha* — present-day Sonipat. This is precisely why Sonipat is not merely a city — it is the living memory of the Mahabharata.

Sonipat's name from the Mahabharata era is Swarnprastha — formed from two Sanskrit words — Swarna, meaning gold, and Prastha, meaning place or region. The City of Gold — this name itself is testimony to the wealth and splendour of the city in that age.

5.2 The Panch Patt — The Five Sacred Demands of the Pandavas

Who can forget that unforgettable episode of the Mahabharata — when Lord Shri Krishna journeyed one final time to Hastinapur in an effort to secure peace? The Pandavas put forward a demand for only five cities — not the entire kingdom, only five cities.

The five cities the Pandavas demanded were — *Panipat* (ancient Panaprastha), *Sonipat* (Sonaprastha, that is, Swarnprastha), *Baghpat* (Vyaghraprastha), *Indraprastha* (the Old Fort of present-day Delhi), and *Tilpat* (Tilaprastha).

The treasury of the Pandavas was also kept at this very Swarnprastha — and it is for this reason that it came to be named Swarnprastha — the City of Gold. That name has endured from that age to this.

Duryodhana's Fatal Stubbornness

Duryodhana declared — "I will not give even as much land as the tip of a needle." That single act of defiance made the great war of the Mahabharata inevitable. And among the cities lost to that pride was Swarnprastha — Sonipat — the city the Pandavas never received.

When Lord Shri Krishna himself spoke the name of this city with his divine lips — that moment made this city immortal. Even 3,526 years later, this city's identity endures through the glory of that Mahabharata era.

A city whose name was spoken by Shri Krishna himself — how could any telling of history forget such a city?

5.3 The Yudhishthira Dwar — That Glory Lives On

The Municipal Corporation of Sonipat has constructed the *Yudhishthira Dwar* — the Gate of Yudhishthira — near the Murthal Grand Trunk Road, at an expenditure of approximately ₹93.53 lakh, in order to keep alive the memories of the Mahabharata era.

This gate stands as living proof that the memory of the Mahabharata is as deeply embedded in the hearts of Sonipat's people today as it was 3,526 years ago. A city at whose entrance the name of *Dharmaraja Yudhishthira* is inscribed — that city is no ordinary city.

5.4 Hastinapur — The Capital That Became a Mound

Hastinapur — the magnificent capital of the Kauravas and Pandavas, where Dhritarashtra held court, where Draupadi was humiliated, and from where the great war of the Mahabharata was decided.

Hastinapur is situated 22 miles north-east of the city of Meerut, on the banks of the Ganga. It is said that the fort, the palaces, the temples, and other remains of the Pandavas still lie buried within this earth.

According to the *Archaeological Survey of India (ASI) bulletin of 1954–55*, excavations at the Pandava Mound yielded grey-coloured pottery. At a depth of nearly 20 feet, the remains of a large structure were also found — believed to have been a palace.

In present-day Hastinapur, the ruins of the ancient city stretch far and wide as a series of undulating mounds. The principal mound is known as *Bidur ka Tila* or *Ulatkheḍa*.

The Author's Eyewitness Account

I have myself visited Hastinapur. What was once the magnificent capital of the Kauravas and Pandavas — today only elevated mounds and scattered ruins remain. Standing in that desolate place, when one closes one's eyes, it feels as though history comes alive before you — those soldiers, those chariots, that royal court — all of it lies buried in the soil of those mounds.

— Naresh Das Vaishnav Nimbark

5.5 Barnawa's Lakshagraha — The Soil of a Conspiracy

Barnawa — situated in Baghpat district at the confluence of the Hindon and Krishna rivers — this place bore witness to the darkest conspiracy of the Mahabharata.

The Mahabharata-era *Lakshagraha* — the House of Lac — has been identified at Barnawa. The remains of the structure known as the Lakshagraha are visible today in the form of a mound. In the Mahabharata, Duryodhana and Shakuni had lodged the Pandavas in this palace built of lac, planning to set it ablaze at night and kill them within.

However, *Vidura* — the Pandavas' well-wisher — had warned them beforehand. The Pandavas escaped through a secret tunnel that opened on the banks of the Hindon River. That tunnel still partially exists to this day.

The Author's Eyewitness Account

I have seen the Lakshagraha at Barnawa with my own eyes. That mound, those fire-scorched walls, the ASI signboard — seeing all of this, a shiver passes through the soul. This place proves that the Mahabharata is not merely a story — it is the living truth of this land.

— Naresh Das Vaishnav Nimbark

Burned walls do not lie — the Lakshagraha at Barnawa is irrefutable proof of the truth of the Mahabharata.

5.6 Indraprastha — The Pandavas' Fort Still Stands

Indraprastha — the capital of the Pandavas, built after clearing the Khandava Forest. This city stood on the banks of the Yamuna — the land that is today India's capital, *Delhi*.

The *Purana Qila* (Old Fort) of Delhi has been excavated approximately four times since 1954. Each excavation has sought to establish that this is the very ancient fort of the Pandavas — their Indraprastha.

The Purana Qila is the site undisputedly regarded as the Pandavas' capital, Indraprastha. *Painted Grey Ware* — the pottery of the Mahabharata era — has been found here, pointing unmistakably toward the Mahabharata period.

The ASI has noted that until as recently as *1913, a village named *Inderpat existed near this site — which is itself a linguistic corruption of Indraprastha.

The Author's Eyewitness Account

I have seen Delhi's Purana Qila. Standing before those massive walls, one gets a sense of the power and glory of the Pandavas. Where Delhi stands today, Indraprastha once stood — and Indraprastha was one of those five cities the Pandavas demanded alongside Swarnprastha, Sonipat.

— Naresh Das Vaishnav Nimbark

5.7 Karnal — The City of the Great Donor Karna

A mere *55 kilometres north of Sonipat* lies *Karnal* — the city of Karna, the great warrior and donor of the Mahabharata.

Karna Lake is a prominent historical site in Karnal district, Haryana. The local tradition holds that Karna — the legendary warrior and donor of the Mahabharata — used this lake for his daily

ablutions. It was at this very place that he donated his divine armour and earrings to *Indra. It is believed that the city of Karnal derived its name from *Karnatal — meaning the Lake of Karna.

Karna — who was the eldest brother of the Pandavas, yet never learned this truth in his lifetime — that great warrior's memory lives on to this day in the soil of Karnal.

5.8 The Mahabharata is Truth — The Evidence is Here

The lands we have seen with our own eyes — the mounds of Hastinapur, the tunnel at Barnawa, the fort of Indraprastha, the lake at Karnal, and the archaeological evidence of Swarnprastha — together, they prove one single truth.

The Mahabharata is no mere imagination — it is the living history of this land. And in the great chain of this history, Sonipat — Swarnprastha — is an exceptionally significant and glorious link.

The Five Sites — At a Glance

- *Swarnprastha (Sonipat)* — One of the five demanded cities; treasury of the Pandavas
- *Hastinapur* — Capital of the Kauravas and Pandavas; mounds and ruins remain
- *Barnawa* — The Lakshagraha; the secret tunnel still exists
- *Indraprastha (Delhi)* — Fort of the Pandavas; confirmed by ASI excavations
- *Karnal* — The Karnatal Lake of the great donor Karna

5.9 The Author's Eighteen Years of Devotion

— Naresh Das Vaishnav Nimbark

As I write this chapter, those *18 years* I devoted to this research pass before my eyes. Born into a poor family — a retired Naib Subedar of the Indian Army — who received no higher formal

education, who studied at no great university — yet by the grace of the Lord, I was blessed with the fortune of uncovering this unheard saga of history.

From childhood, I have carried a bond of 62 years with this land. Hastinapur, Barnawa, Indraprastha, Karnal — I have seen all these places with my own eyes, measured them with my own feet. The history that other historians read only in books — I have lived that history.

On *15 March 2015*, when a serious road accident brought me to the very threshold of death — even then, the Lord sent me back. Perhaps for this very reason — so that this saga could be written, so that this unheard history of Swarnprastha could reach every soul.

I seek neither wealth nor fame. This book will remain entirely free of charge — this is a vow made with the Lord as witness. For knowledge that comes by the grace of the Lord must be returned to society.

A soldier once defended the nation with his sword — that same soldier now defends history with his pen.

Eighteen years of devoted scholarship, sixty-two years of heartfelt attachment, and the boundless grace of the Lord — from the confluence of these three, this saga was born.

— Naresh Das Vaishnav Nimbark

5.10 Chapter Summary

Site	Connection to the Mahabharata
Swarnprastha (Sonipat)	One of the five demanded cities — treasury of the Pandavas
Hastinapur	Capital of the Kauravas and Pandavas — mounds remain
Barnawa	The Lakshagraha — the tunnel still exists
Indraprastha (Delhi)	Fort of the Pandavas — confirmed by ASI
Karnal (Karnatal)	The lake of the great donor Karna

| *Kurukshetra* | The great war of the Mahabharata — the Gita's teaching |

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CHAPTER — 6

Sonipat's Sanatan Heritage

Satkumbha Dham, Chulkana Dham, and the Sacred Land of Barbarika

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> *Disclaimer:* The facts in this chapter are verified from Sonipat24.com, DNA India, ETV Bharat, and BabaKhatushyam.com. Local oral traditions have been clearly identified as such. The author's eyewitness accounts are his personal testimony.

6.1 Satkumbha Dham — The Living Heritage of the Satya Yuga

Just *12 kilometres from the city of Sonipat* — and equally 12 kilometres from the author's own village — lies a sacred shrine that keeps alive the memories of the Satya Yuga to this day.

This is *Satkumbha Dham* — an ancient and miraculous pilgrimage site located near the village of *Kheri Gurjar (Miyana)* in Sonipat district.

The sacred Satkumbha Kund here is approximately *5,000 years old. The waters of this *kund have never dried up in 5,000 years — not in the fiercest summer, not in the severest drought. This is the greatest wonder of this holy site.

This site is deeply connected to *King Chakwa Ben* and *Chunkat Rishi*. During that era, the Yamuna River flowed near this village — and it is on the sacred banks of this very Yamuna that this extraordinary saga took shape.

6.2 King Chakwa Ben — A King Who Worshipped Dharma

King Chakwa Ben Mandhata — one of those rare kings in history who never spent a single coin of the royal treasury on his own family.

Taking nothing from the royal treasury for his personal needs, he supported his family by ploughing his own fields and making rope with his own hands. His queen, *Bindumati*, drew and carried the family's drinking water herself.

Such was the king's divine power and glory that his chakra — his divine wheel — revolved in the sky above. All the kings of the earth presented gold as annual tribute to Chakwa Ben — including *Lanka's king Ravana* himself.

A Remarkable Incident of His Power and Glory

Local tradition holds that once in a forest, a lion gave chase to a deer. The deer cried out — "In the name of King Chakwa Ben, I call for justice!" — and at that very instant, the lion's paw froze in mid-air. Even in the wild forest, his name commanded justice — such was the glory of King Chakwa Ben.

(Source: Local oral tradition)

6.3 Chunkat Rishi — Twelve Years of Unbroken Penance

Chunkat Rishi was born in the *26th Satya Yuga* at a place called *Pilkhua, to his mother Ishwari and father Gyaneshwar. In childhood his name was **Shrikant. He received extraordinary spiritual knowledge from his Guru, **Maharishi Angira*.

Chunkat Rishi had been engaged in severe penance on the sacred banks of the Yamuna for *twelve unbroken years. King Chakwa Ben's guards arrived and said — *"O Sage! A feast has been arranged — please accept the blessed food." The sage replied with humility — "I have been in penance for twelve years; I have taken neither food nor water."

The king persisted — "You must eat, or leave my kingdom." The sage rose with perfect equanimity and walked toward the forest. But when he perceived that this entire world also belonged to the king — he returned to Satkumbha and resumed his penance.

The king's commander came again and declared — "Either fight or leave the kingdom." The sage replied with perfect calm — "Very well. I am ready for battle."

6.4 The Three Kusha — The Power of Three Ages

The battle between Chunkat Rishi and King Chakwa Ben is the most extraordinary chapter in the history of Sonipat.

It was due to Chunkat Rishi that the entire army and capital of Chakwa Ben was destroyed. After the war, King Chakwa Ben sought forgiveness from the sage and departed to the Himalayas for penance.

The Tradition of the Three Kusha

According to local oral tradition — Chunkat Rishi possessed the divine power of three sacred kusha (sacred grass). The first kusha was unleashed for the complete destruction of King Chakwa Ben's army and capital. The second kusha was released upon India. The third kusha remains yet unused — and this belief lives on to this day in the words of the elders of this region.

(Source: Local oral tradition — Author Naresh Das Vaishnav Nimbark)

To this day, archaeological remains are found during excavations at that site. Above it stands an ancient temple, and below it lies the sacred pond where seven sages performed their penance.

6.5 The Satkumbha Kund — The 68th Sacred Pilgrimage Site

After the downfall of King Chakwa Ben, this place had become entirely desolate and lifeless. Then the *seven sages* — the Saptarishis — came here, performed intense penance, and restored this sacred site to life.

The sages dug *seven wells* and established a kund — a sacred reservoir. Water was brought from *67 sacred pilgrimage sites* across India and gathered in this kund. Because of its seven wells, it is also known as the *68th Pilgrimage Site* of India.

It is believed that taking a holy bath here on *11 consecutive Amavasyas* (new moons), *Purnimas* (full moons), or *Sundays* fulfils all one's prayers and wishes.

Annual Fairs

- *Kartik Purnima* — a grand annual fair
- *The last Sunday of the month of Sawan* — a great annual fair

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This kund is a mere 12 kilometres from my village. Whenever my heart calls — I take my vehicle and set off to pay my respects at that sacred ground. The peace one finds sitting on the banks of that kund is found nowhere else. The water that has never dried in 5,000 years — that is the proof of Sonipat's Sanatan power.

— Naresh Das Vaishnav Nimbark

The kund that has not dried in 5,000 years holds within it not merely water — Sanatan faith itself flows through it.

6.6 Chulkana Dham — Where Barbarika Offered the Supreme Gift

Just *5 kilometres from Satkumbha Dham* lies *Chulkana Dham* — the sacred site where an unforgettable event of the Mahabharata took place.

Located approximately 5 kilometres from the town of *Samalkha* in Panipat district, Haryana, the village of Chulkana is now celebrated as *Chulkana Dham*. This shrine is considered the foremost pilgrimage site of the Kali Yuga.

6.7 Barbarika — The Immortal Saga of Bhima's Grandson

Chulkana Dham is intimately connected to the Mahabharata. *Ghatotkacha* — son of the Pandava Bhima — was married to *Kamakantakata, daughter of a demon. Their son was **Barbarika*.

Barbarika was a devoted worshipper of Lord Mahadeva. Through his devoted worship, he received *three divine arrows* with which he could destroy the entire creation. Barbarika's mother doubted that the Pandavas would win the Mahabharata war — and so she sent Barbarika to fight. She gave him a vow — to always fight on the side of the one who is losing. For this reason, he is also revered as *"Hare ka Sahara"* — the Support of the Defeated.

That Unforgettable Moment — The Gift of the Head

When Barbarika arrived at the village of Chulkana, Lord Shri Krishna assumed the disguise of a Brahmin and approached him. Barbarika was engaged in worship at the time. When his prayers were complete, Barbarika said — "How may I serve you?" Shri Krishna said — "Whatever I ask for — will you give it?"

Barbarika said — "I am ready to give." After this, Barbarika offered his salutations to all the gods and with a single swift blow separated his head from his body — gifting his own severed head to Shri Krishna.

Shri Krishna bathed Barbarika's head in nectar, rendered it immortal, and had it placed upon a mound. He declared — "You shall be known by my name. In the Kali Yuga, you shall be the deliverer of the people." From that time forth, Barbarika has been worshipped as *Khatu Shyam Baba*.

That Ancient Peepal Tree

At Chulkana Dham stands an *ancient peepal tree* — upon which Barbarika had performed his penance. Shri Krishna had said to him — "Release one of your arrows and see." He released it. To this day, the leaves of that peepal tree bear the holes made by that arrow.

I have seen this extraordinary sight more times than I can count. This is the story of the Satya Yuga and the Dwapara Yuga — and our Sonipat is the living witness to this entire story.

— Naresh Das Vaishnav Nimbark

6.8 Lucky Sir Baba — The Form of Chunkat Rishi

At Chulkana Dham is also revered the celebrated *Lucky Sir Baba* — who is considered to be a manifestation of Chunkat Rishi. It is said that he once drew a line, declaring that no army would cross it — and no one was ever able to cross that line.

Every *Sunday, a *bhandara — a community feast — is held here. So many devotees register to sponsor a bhandara that their turn does not come even within *five years*. This is testimony to the profound faith and devotion this shrine commands.

Being born on this soil, I consider myself truly blessed — the sacred site of the Satya Yuga lives on to this day at Satkumbha, here in Sonipat.

— Naresh Das Vaishnav Nimbark

6.9 Chapter Summary

| Shrine / Site | Significance |

|---|---|

| *Satkumbha Dham* | 5,000 years old — the 68th sacred pilgrimage — the kund has never dried |

| *King Chakwa Ben* | A king of supreme glory who never drew from the royal treasury |

| *Chunkat Rishi* | 12 years of penance — the divine power of three kusha |

| *Three Kusha* (oral tradition) | First — Chakwa Ben; Second — India; Third — yet to be used |

| *Chulkana Dham* | Barbarika's gift of his head — the foremost pilgrimage of the Kali Yuga |

| *Lucky Sir Baba* | Sunday bhandara — five-year waiting list |

| *The Ancient Peepal Tree* | Holes from Barbarika's arrow still visible in the leaves |

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CHAPTER — 7

Tirkhu Tirtha — The Sacred Shrine of the Vaishnav Bairagi Tradition

A Mahabharata-Era Pilgrimage — Authenticated by British Government Records

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> *Disclaimer:* The facts in this chapter are based on A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province — H.A. Rose (Census 1883 and 1892) — attested as a true copy by Notary Public Karnal on 28 July 2025. The introduction of the Mahant is based on the author's personal knowledge.

7.1 Tirkhu Tirtha — History Lives in the Very Name

Approximately *35 kilometres from Sonipat, passing through Gannaur, lies a sacred pilgrimage site whose history stretches back to the age of the Mahabharata — **Tirkhu Tirtha*.

This is the very land where an event of the greatest significance from the *Vana Parva* of the Mahabharata took place. This is the sacred pond on whose banks the *Yaksha* tested the Pandavas — and where *Dharmaraja Yudhishthira*, through his wisdom and righteousness, passed that test and restored his four brothers to life.

Proof from the Official Records of the British Government

> "The Trikhu Tirath at Panipat is visited on the somti-amawas, a bathing fair to which great religious importance attaches. Trikhu means 'three-sided' but its other meaning is 'to wash away the sins of all those who bathe in the tank.' The Tirath dates from the time of the Mahabharata."

> — A Glossary of Tribes and Castes, Punjab — H.A. Rose (Census 1883, 1892)

> Notary Public Karnal — Attested 28 July 2025

The name Tirkhu means triangular in form — and its second meaning is that bathing in this tank washes away the sins of all who do so. And most significantly of all — *this tirtha dates from the time of the Mahabharata*.

This evidence is grounded in the British Government's census records of 1883 and 1892, attested as a true copy by Notary Public Karnal — Gajinder Singh — Regd. No. 5572 — on *28 July 2025*. Bearing the seal of the Government of India, this document is fully and legally authenticated.

7.2 The Vaishnav Bairagi Asthal — Over 500 Years Old

At Tirkhu Tirtha stands a historic asthal — a seat — of the Vaishnav Bairagis, which has been in existence for more than *500 years*.

> "The asthal of the Bairagis in Trikhu is connected with the Trikhu bathing fair founded by Bairagi Sohlu Ram, a great devotee; it has been in existence for 500 years."

> — H.A. Rose Glossary — Notary Attested 28 July 2025

Founded by the great devotee *Bairagi Sohlu Ram, this *asthal is a living centre of the Sanatan Vaishnav Bairagi tradition. Five hundred years — meaning this establishment dates from the very era when the Mughal Empire was being founded in India. That even through those difficult times this asthal kept its tradition unbroken — therein lies its greatness.

7.3 Description of the Asthal — From the British Records

The British records provide the following description of the sacred images enshrined in this holy asthal —

> "It contains stone images of Krishna, Radhika and Bal Deo, 1½ spans high and all set on a small square. Below them stand brass idols of Radhika and Krishna, each a span high. There are also 4 brass images of Bala Ji, each a span high, just before which are seated 6 brass idols of Gopal Ji. A few stone idols of Salig Ram also stand in front of them."

> — H.A. Rose Glossary

The Sacred Images Enshrined in the Asthal

- Stone images of *Shri Krishna, Radhika, and Bal Deo* — one and a half spans in height
- Brass images of *Radhika and Shri Krishna*
- *Four* brass images of *Bala Ji*
- *Six* brass images of *Gopal Ji*
- Stone vigrahas of *Shaligram*

This is living proof of the *Nimbark Sampraday's* tradition of paired worship of Radha and Krishna as a divine couple. Inside this asthal stands the beautiful paired image of Radha-Krishna, while before it stands the great image of the Yaksha — this combination is what makes this site truly distinctive.

7.4 The Daily Traditions of the Asthal

> "A bhog of milk or sweetmeat is offered morning and evening, but the sacred lamp is lit only in the evening. Arti is performed morning and evening when all the images are washed and dried. No distinction is made in the offerings of different Hindu castes."
>
> — H.A. Rose Glossary

- *Morning and evening* — an offering of milk or sweets
- *Evening* — the sacred lamp is lit
- *Morning and evening* — Arti is performed
- *No distinction is made in the offerings of different Hindu castes* — the principle of equality

This final point is of the utmost significance — at this asthal, no distinction is made among the offerings brought by devotees of different Hindu castes. This is testimony to the egalitarian spirit of the Vaishnav Bairagi tradition — the true soul of Sanatan Dharma.

> "Connected with this are the shrines in Daher, Lotha, Rehr, Brahmanmajra, Alupur, Tara, Lohari, Gangtha and Mondhlawa in Rohtak and Hat in Jind. These are all governed by the mahant whose disciples are appointed to each temple."

> — H.A. Rose Glossary

This asthal stands at the centre of a vast Vaishnav Bairagi network connected to numerous temples across Rohtak and Jind.

7.5 The Yaksha-Yudhishthira Dialogue — The Most Profound Episode of the Mahabharata

Tirkhu Tirtha is directly connected to the episode from the *Vana Parva* of the Mahabharata known as the *Yaksha-Yudhishthira Dialogue* — one of the most celebrated passages in all of Sanskrit literature.

During the final years of the Pandavas' forest exile, they were wandering through this region. One day, overcome with thirst, Yudhishthira sent — one by one — Sahadeva, Nakula, Arjuna, and Bhima to fetch water. None returned.

Yudhishthira went to the pond himself. There he found all four of his brothers lying unconscious. Then a divine voice rang out — "Answer my questions first — only then may you drink." Yudhishthira humbly requested the Yaksha to reveal himself.

7.6 The Yaksha's Principal Questions and Yudhishthira's Answers

Yaksha: What is the greatest wonder?

Yudhishthira: Every day, living beings go to their death — yet those who remain believe themselves to be immortal. What greater wonder can there be than this?

Yaksha: What is the true path?

Yudhishthira: The path walked by great souls is the only true path.

Yaksha: What is the divinity in a Brahmin?

Yudhishthira: Knowledge of the Vedas and of Dharma.

Yaksha: Who is the greatest friend in a foreign land?

Yudhishthira: Learning and education.

Yaksha: Who is the greatest friend at home?

Yudhishthira: One's wife.

Yaksha: Who is the greatest friend at the hour of death?

Yudhishthira: Charity — daan.

Yaksha: What is the greatest happiness?

Yudhishthira: Contentment.

Yaksha: What is Dharma?

Yudhishthira: Compassion — kindness toward all living beings.

The Yaksha was profoundly pleased with Yudhishthira's answers and restored all four brothers to life. The Yaksha then revealed his true identity — he was none other than *Dharmaraja* himself, who had come to test Yudhishthira.

The Yaksha-Yudhishthira Dialogue — this is not merely a story; it is the very essence of life. Whoever has truly understood it has understood Dharma.

7.7 The Sculptures of the Pandavas — The Author's Personal Testimony

I have visited this tirtha many times. It is approximately 35 kilometres from my village of Ramnagar. Whenever my heart calls — I go.

Inside the temple of this tirtha stand sculptures of the Pandavas — depicted lying unconscious — portraying the exact moment when the Yaksha had rendered them senseless. Seeing this sculptural work, a profound thrill passes through one — that episode of the Mahabharata seems to come alive before one's very eyes.

The pond is extraordinarily beautiful. Sitting on its banks, a remarkable peace descends into the soul. This is the very pond where, 5,000 years ago, the Pandavas came to drink.

— Naresh Das Vaishnav Nimbark

7.8 The Pithadhishwar — Mahant Dr. Rajpal Das Bairagi

The present Pithadhishwar — the presiding head — of this sacred Vaishnav asthal is *Mahant Dr. Rajpal Das Bairagi*. His life is a living example of that great current of the Sanatan Vaishnav Bairagi tradition — founded upon renunciation, penance, and scholarship.

Birth and Dedication — 1960

In *1960, his father — **freedom fighter Dhanpat alias Ravi Ratan* — dedicated his son to this Vaishnav Bairagi peeth. A father's sacrifice — that he consecrated his own son to the service of God — embodies the highest aspiration of India's Sanatan tradition.

A father who was himself a freedom fighter — who offered everything for his nation — that same man then dedicated his son to the service of Dharma and culture. This twofold sacrifice is worthy of a permanent place in history.

Education and Research — 1981

In *1981, Mahant Dr. Rajpal Das Bairagi earned his **doctorate* on the subject of *Nimbark Vedanta*. He also holds advanced academic qualifications in the Sanskrit language.

On one side the spiritual practice of the Vaishnav tradition — on the other the rigour of modern scholarship. This union makes Mahant Ji a truly exceptional personality. He is not merely a custodian of tradition — he is its authoritative scholar and researcher.

The Author's Personal Account

I am myself a researcher of the Nimbark Sampraday. I share a bond of deep personal affection with Mahant Dr. Rajpal Das Bairagi Ji. Seeing his profound knowledge, his discipline, and his dedication to the Vaishnav tradition, the heart is filled with reverence. He is a living pillar of the Vaishnav Bairagi tradition.

— Naresh Das Vaishnav Nimbark

7.9 The Nimbark Sampraday and Tirkhu Tirtha

This tirtha is an important centre of the *Nimbark Sampraday's* tradition. In the Nimbark Sampraday, the paired worship of Radha and Krishna as a divine couple holds the highest place.

The divine couple of Radha-Krishna enshrined in this asthal is living proof of this tradition. The great image of the Yaksha standing before them connects this site directly to the age of the Mahabharata.

In the Nimbark Sampraday, the primary form of worship is that of *Sarveshvara Shaligram* — the sacred symbol of the divine couple Radha-Krishna. In this tradition, it was *Nimbarkacharya* who first established the supreme importance of Radha in Vaishnav philosophy.

Tirkhu Tirtha — where the memory of the Mahabharata endures, where the spiritual practice of the Vaishnav Bairagi tradition flourishes, and where the grace of Dharmaraja himself is ever-present.

7.10 Chapter Summary

Subject	Fact
Name of Tirtha	Tirkhu Tirtha
Location	Near Panipat
Distance from Author's Village	35 kilometres
Antiquity	From the age of the Mahabharata
Vaishnav Asthal	Over 500 years old — founded by Bairagi Sohlu Ram
British Authentication	H.A. Rose Glossary — Notary attested 2025
Mahabharata Episode	Yaksha-Yudhishthira Dialogue — Vana Parva
Pithadhishwar	Mahant Dr. Rajpal Das Bairagi
Father	Freedom fighter Dhanpat alias Ravi Ratan
Year of Dedication	1960 — to the Vaishnav Bairagi Peeth
Doctorate	1981 — Nimbark Vedanta and Sanskrit

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CHAPTER — 8

Banda Bairagi's First Military Headquarters

Village Sehri Khanda — Tehsil Kharkhoda — District Sonipat

> *Disclaimer:* The facts in this chapter are based on authenticated sources — Punjab Kesari, Utisth Bharat, Wikipedia, and Madhav College. Throughout this chapter, the great soul is referred to exclusively by his authenticated names — *Madho Das Bairagi* and *Banda Bairagi*.

8.1 Madho Das Bairagi — An Extraordinary Life's Journey

In the history of India, many warriors gave their lives not for any kingdom, throne, or personal ambition — but for the protection of their nation, their Dharma, and their self-respect. Among such great souls, *Madho Das Bairagi* holds a foremost place.

His original name was *Lakshman Dev Manhas. Born in **Rajouri on 27 October 1670, Lakshman Dev renounced worldly life at the very early age of fifteen. Leaving home behind, he took initiation into the Bairagi tradition and received the name **Madho Das Bairagi*.

Travelling through the land in spiritual practice and renunciation, he eventually arrived at *Nanded in Maharashtra*. On the banks of the Godavari River, he established a monastery and immersed himself entirely in devotional practice.

8.2 The Meeting with Guru Gobind Singh — 1708

In *1708*, Guru Gobind Singh arrived at Nanded. The meeting between Madho Das Bairagi and Guru Gobind Singh proved to be one that would change the course of history.

Surrendering himself at the feet of the Guru, Madho Das said — "I am your Banda — your servant." And from that moment he came to be known as *Banda Bairagi*. Guru Gobind Singh gave him the command to go to Punjab and protect the suffering people from the tyranny of the Mughals.

A Vaishnav Bairagi saint — who had been immersed in spiritual practice for fifteen years — was now ready to take up arms in the defence of Dharma. This was an unforgettable moment in the history of India.

When a Bairagi took up arms — the foundations of the Mughal Sultanate began to tremble.

8.3 Banda Bairagi on the Sacred Soil of Sonipat

Bearing the command of Guru Gobind Singh, Banda Bairagi set forth toward Punjab. The route of his victorious march passed through this very sacred land of Haryana.

Banda Bairagi seized the Mughal treasury at Kaithal and Sonipat. Sonipat — that very Swarnprastha — the city the Pandavas had demanded in the Mahabharata — now bore witness to Banda Bairagi's triumphal march.

8.4 The First Military Headquarters — Sehri Khanda — 21 February 1709

This is the historical fact that adds a golden chapter to the history of Sonipat —

> On 21 February 1709, at the village of Sehri Khanda near Sonipat (Haryana), Banda Bairagi established his first military headquarters at the Nirmohi Akhada monastery of the Nimbark Sampraday and Nirmohi Akhada's saint Mahant Kishor Das Ji.

> — Punjab Kesari and Utisth Bharat

21 February 1709 — this date ought to be inscribed in letters of gold in the history of Sonipat. On that day, the soil of the village of Sehri Khanda in Tehsil Kharkhoda cradled within it a great event of Indian history.

The Historical Significance of the Monastery

This was no ordinary monastery. This was the sacred site of the Nimbark Sampraday and the Nirmohi Akhada — a living centre where the spiritual practice of the Vaishnav Bairagi tradition was observed. And it was here, in this monastery of his own Vaishnav Bairagi tradition, that Madho Das Bairagi — himself a son of that tradition — formulated his strategy for war.

This was not merely a military event — it is living proof of the Vaishnav Bairagi tradition's contribution to the defence of the nation. The central theme of this book — the Sanatan Vaishnav Bairagi tradition — reveals itself here in its highest and most glorious form.

8.5 The Nimbark Sampraday and Banda Bairagi

Banda Bairagi formulated his battle strategy sitting within the monastery of Mahant Kishor Das Ji of the Nimbark Sampraday and the Nirmohi Akhada. Keeping the wisdom of the Gita in his heart, he declared fearlessly to the emperor —

> "The soul neither kills nor is killed — hear the knowledge of my Gita."

> — The final words of Banda Bairagi

These words are the voice of the soul of that great Vaishnav Bairagi — who walked a single unbroken path of Sanatan Dharma, from devotional practice to the taking of arms, and from arms to the ultimate sacrifice.

8.6 The Victorious Campaign

Having prepared his military strategy at Sehri Khanda, Banda Bairagi marched toward Punjab. His army began with only *three companions* — and swiftly grew into thousands.

Banda Bairagi's victorious campaign brought to an end the Mughal tyranny that had endured for centuries. He became the first warrior to shatter the myth of Mughal invincibility.

- Seizure of the Mughal treasury at *Kaithal and Sonipat*
- The historic *victory at Sirhind* — a decisive defeat of the Mughals
- Vengeance for the *martyrdom of the younger Sahibzadas*
- The *first challenge to Mughal authority* in Punjab

8.7 The Martyrdom — 9 June 1716

Banda Bairagi was eventually captured by the Mughals. In Delhi, he was subjected to unspeakable tortures. The Mughals killed his own son before his eyes. Yet this valiant Vaishnav Bairagi neither wavered nor bent.

On *9 June 1716, keeping the wisdom of the Gita in his heart, Banda Bairagi offered his life in the great *yajna of human upliftment. His martyrdom stands among those great sacrifices of Indian history that history can never forget.

The clarion call that a Vaishnav Bairagi sounded on the soil of Sonipat — its echo still resounds through the pages of history.

8.8 The Pride of Sonipat

Sonipat's 3,526-Year Untold Mahabharata History

This fact every resident of Sonipat must know —

The same Sonipat that was called Swarnprastha in the Mahabharata — the same Sonipat that the Pandavas demanded — in that very Sonipat, in the village of *Sehri Khanda* in Tehsil Kharkhoda, stood the *first military headquarters* of that great warrior Banda Bairagi, who shook the foundations of the Mughal Sultanate.

And this headquarters was not at any ordinary location — it was at a *Vaishnav Bairagi monastery of the Nimbark Sampraday*. This is the central theme of this book — the incomparable contribution of the Sanatan Vaishnav Bairagi tradition to the defence of the nation.

I have described this fact in detail in my book **Banda Bairagi* as well. Born on this sacred soil of Sonipat, whenever I recall Sehri Khanda — my heart fills with pride and reverence. This land is not only the land of the Mahabharata — it is also **the land of Banda Bairagi*.

— Naresh Das Vaishnav Nimbark

8.9 Chapter Summary

Subject	Fact
Name	Madho Das Bairagi / Banda Bairagi
Birth	27 October 1670 — Rajouri
Original Name	Lakshman Dev Manhas
Renunciant Name	Madho Das Bairagi
Meeting with Guru	1708 — Nanded
At Sonipat	Seized the Mughal treasury
First Headquarters	21 February 1709
Location	Sehri Khanda — Kharkhoda — Sonipat
Monastery	Nimbark Sampraday — Nirmohi Akhada
Mahant	Kishor Das Ji
Martyrdom	9 June 1716

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CHAPTER — 9

Modern Sonipat

The Journey from Swarnprastha to Smart City

> *Disclaimer:* The facts in this chapter are verified from Wikipedia, Topkro.com, Audiala.com, HaryanaAspirant.com, and official government sources. The author's eyewitness accounts are his personal testimony.

9.1 The Author's Memories — That Sonipat and This Sonipat

When I visited Sonipat as a child — it was a small town. Narrow lanes, a few markets, one or two large intersections, and one Atlas Cycle factory — that was the entire identity of this city. Today that same Sonipat has become a magnificent modern metropolis.

The transformation this city has undergone before my very eyes — it is nothing short of a miracle. Today there is a bypass, wide roads, new universities, and a network of factories spreading village by village. And that same old Sonipat Railway Station has now been rebuilt into a splendid modern facility. Seeing all this, the heart fills with pride.

— Naresh Das Vaishnav Nimbark

9.2 The Historical Heritage — Still Living

The greatest distinguishing feature of modern Sonipat is that thousands of years of history remain alive and visible here to this day. Ancient temples, Mughal-era tombs, historic shrines, and the ruins of an old fort — all coexist together in this single city.

Remains of the Old Fort

The city of Sonipat stands upon a great elevated mound — formed over the centuries from the ruins of earlier cities built one upon another. At the heart of the city, the remains of a vast fort are still visible today. This fort calls to mind that glorious era when Swarnprastha was a city of unrivalled wealth and splendour.

The Tomb of Khizr Khan

To the north of the city stands the tomb of *Khizr Khan* — a Pathan chieftain descended from Sher Shah Suri — whose intricate artistic craftsmanship is well worth seeing. It is a fine example of Mughal-era architectural heritage.

The Tomb of Khwaja Khizr — 1522 CE

Constructed in *1522 or 1525 CE*, this tomb is an outstanding example of Mughal architectural art and craftsmanship. It is a legacy from that historical period when Sonipat was a principal centre of the Delhi Sultanate.

The Mosque of Abdullah Nasiruddin — 1272 CE

Built in *1272 CE* — also known as the Noori Masjid — this mosque is among the oldest Muslim shrines in all of India. It is a priceless heritage monument of the Delhi Sultanate era.

The Dargah of Sayyid Nasiruddin — Mama Bhanja

Near the ruins of the old fort at the heart of the city stands the historic *dargah of Sayyid Nasiruddin, known popularly as *Mama Bhanja. It is regarded as a symbol of Hindu-Muslim harmony. Tradition holds that this dargah was originally established within a Shiva temple by a Gaur Brahmin Hindu king — proof of this city's enduring tradition of cultural synthesis and tolerance.

9.3 The Ancient Temples — Centres of Faith

Sonipat is also celebrated for its ancient temples. These temples are not only centres of religious devotion — they are living documents of history.

- *Atlas Shri Ram Temple* — Sonipat's oldest temple
- *Baba Dham Temple* — a principal Hindu pilgrimage site
- *Sheetla Mata Temple* — a centre of local devotion
- *Shiva Temple* — situated upon the ancient mound

- *Swarnprastha Museum* — preserving Mahabharata-era heritage

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9.4 Atlas Cycle — Sonipat's Most Celebrated Identity

The name Sonipat immediately brings to mind the *Atlas Cycle*. This was not merely an industry — it was, is, and shall remain Sonipat's most enduring identity.

The founder of Atlas Company was *Janki Das Kapoor. In **1951, he laid the foundation of Atlas Cycle Haryana in Sonipat. What began with the manufacture of **120 bicycles a day* eventually grew to *12,000 bicycles a day*.

Atlas exported its bicycles to countries including *Myanmar* and *South Africa*. The company operated manufacturing plants in Sonipat, Gurugram, Sahibabad in Uttar Pradesh, and Malnpur in Gujarat.

When I used to come to Sonipat — the Atlas Cycle factory was the very identity of this city. The hum of that factory could be heard across the entire town. That Atlas Cycle lives on to this day in my memory.

— Naresh Das Vaishnav Nimbark

9.5 Modern Industry — A Network of Factories Village by Village

Today Sonipat district is teeming with industry. The city that was once known for a single Atlas Cycle factory now has a vast network of factories extending across every village.

The principal industries of Sonipat district include the cycle industry, carpets, handicrafts, machine tools, cotton textiles, and paper.

Major Industries and Companies

- *Atlas Cycle* — world-renowned cycle industry
- *GlaxoSmithKline* — healthcare products
- *Yakult Danone India* — health beverages
- *Central Institute of Plastics Engineering and Technology*
- *Central Food Technological Research Institute*
- *Institute of Driving and Traffic Research* (heavy vehicles)
- *Mushroom production* — highest in the country

One particularly notable fact — *Sonipat produces more mushrooms than any other district in India*. This is proof of the agricultural diversity of this region.

9.6 A Centre of Education — Rajiv Gandhi Education City

Today Sonipat has emerged as one of the foremost centres of education in the country. *Rajiv Gandhi Education City* is home to several world-class universities.

- *Ashoka University* — established 2014; internationally acclaimed
- *Deenbandhu Chhotu Ram University* — the region's principal university
- *O.P. Jindal Global University* — a leader in legal education
- *Bhagat Phool Singh Mahila University* — centre for women's higher education
- *Motilal Nehru Sports School* — established 1973

9.7 A City of Sport — Hockey and Wrestling

Sonipat is also a leader in the field of sport. A Hockey and Wrestling Academy is located here. This district has produced numerous Olympians and international athletes for the nation.

This district of Haryana is particularly renowned for wrestling. The wrestlers who have emerged from here have continued to bring honour to India on the international stage.

9.8 Railway and Road — Modern Development

During the British era, the *Grand Trunk Road (NH 44)* and the *Delhi-Kalka Railway Line* greatly enhanced Sonipat's strategic importance. Today, it is precisely because of these that Sonipat has become a significant centre of the National Capital Region.

Sonipat Railway Station has been fully modernised and renovated — it is now a contemporary and well-equipped facility. A new bypass has been constructed, easing traffic movement within the city considerably.

In the future, a *new railway line between Sonipat and Palwal* is planned, with *14 new railway stations* to be built along its route. This project will connect Sonipat to all the major industrial cities of Haryana.

9.9 Gannaur Mandi — Special Significance

The *Gannaur Mandi* in Sonipat district is celebrated for its trade in exotic varieties of vegetables and flowers. It is equally well known for its vast grain market.

Gannaur — situated close to the birthplace of this book's author — has today become an important commercial centre of Sonipat district.

9.10 Akbarpur Barota — The Historic Gateway

Approximately *13 kilometres from Sonipat, at Akbarpur Barota, stands a historic gateway also known as the *Arvati Darwaza. It is a remarkable example of Mughal-era architecture.

9.11 From Swarnprastha to Smart City

3,526 years ago, when the Aryans laid the foundations of this city on the banks of the Yamuna — even they could not have imagined that one day this city would become so magnificent.

Sonipat's 3,526-Year Untold Mahabharata History

In the Mahabharata it was called Swarnprastha — the City of Gold. And today, 3,526 years later, this city continues to justify its name. Golden in industry, golden in education, golden in sport, and golden in its cultural heritage.

The journey of this city — from Swarnprastha to Sonipat — is not merely a change of name. It is a *Sanatan journey of 3,526 years* — one that continues today, and shall continue hereafter.

I have been bound to this land for 62 years. The Sonipat I saw in childhood and the Sonipat of today — the transformation between the two fills me with wonder. Yet what has not changed — is the soul of this city. That Sanatan soul of Swarnprastha is present to this day in its every particle.

— Naresh Das Vaishnav Nimbark

Swarnprastha was golden 3,526 years ago — and it is golden in 2026. This is the immortality of this city.

— Naresh Das Vaishnav Nimbark

9.12 Chapter Summary

| Subject | Present Status |

|---|---|

| *Old Fort* | Ruins at city centre — worth visiting |

| *Tomb of Khizr Khan* | Mughal-era artistic heritage |

| *Mosque (1272 CE)* | Among India's oldest shrines |

| *Atlas Cycle (1951)* | World-renowned — 12,000 cycles/day |

| *Ashoka University (2014)* | International liberal arts institution |

| *Railway Station* | Fully modernised and renovated |

| *Mushroom Production* | Highest in the country |

| *Sports Academy* | Hockey and wrestling — national level |

| *District Established* | 22 December 1972 |

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CHAPTER — 10

The Administrative History of Sonipat

The Journey from the Delhi Commissionership to an Independent District

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> *Disclaimer:* The facts in this chapter are based on Rohtak.gov.in, Sonipat.gov.in, the IJRSS Research Paper (April 2023), Grokipedia, and British administrative records.

10.1 Introduction

When the saga of Swarnprastha reaches its tenth chapter, it arrives at a dimension of this city's history that is perhaps its least known and least explored.

From the Mahabharata through to the Mughal era, we have read the saga of Swarnprastha. Now comes the turn of its administrative journey — in which this city was at times part of Delhi, at times part of Rohtak — and finally, on *22 December 1972*, became an independent district in its own right.

Author's Personal Testimony: I witnessed with my own eyes how Sonipat district came to be. That day when Sonipat was accorded the status of a district — that was a historic moment for all of us.

10.2 1803 — The Beginning of British Rule

In *1803*, following the Second Anglo-Maratha War, Sonipat came under British control. This territory to the west of the Yamuna was incorporated into the British administrative framework.

During the British colonial period, Sonipat functioned as a tehsil of Delhi district. Its area was approximately *460 square miles, and at the beginning of the 20th century, its population stood at around **170,000*.

10.3 1824 — First Entry into Rohtak District

In *1824, the British administration constituted **Rohtak district* as an independent administrative unit. This district comprised the tehsils of Gohana, Kharkhoda-Mandothi, Rohtak, Beri, and Meham-Bhiwani. Sonipat was part of this Rohtak district.

10.4 1832 — Under the Delhi Commissionership

By *1832*, this entire region — including Rohtak — was under the authority of the Delhi Resident. In 1832, when it was brought under uniform regulations in line with other regions of northern India, the Resident became a Commissioner.

Sonipat was thus a part of the Delhi Commissionership. This is an important historical fact of record.

10.5 1841 — District Dissolved — Back to Delhi

In *1841, Rohtak district was dissolved. Gohana was transferred to Panipat, and the remaining tehsils — including Sonipat — were returned to Delhi. Thus Sonipat once again came **directly under Delhi*.

However, this arrangement lasted only one year.

10.6 1842 — Rohtak District Re-established

In *1842*, Rohtak district was reconstituted — and Sonipat returned to Rohtak once more.

10.7 1857 — Sonipat's War of Independence

In the great uprising of *1857, the people of Sonipat also rose in struggle against British colonial rule. Under the leadership of **Risaldar Birasath Ali* and *Babar Khan*, the valiant Ranghad warriors liberated a large part of this region from British control.

British officer *Lieutenant Hudson* was dispatched to suppress the uprising. After fierce resistance, he re-established British control over Sonipat. His own words — "The Ranghars of Sonipat were fought like Devils" — stand as irrefutable testimony in the English language to the heroism of these warriors.

10.8 1858 — Transfer to Punjab Province

Following the events of 1857, on *13 April 1858, the Government of India transferred Rohtak and Jhajjar districts from the North-Western Provinces to **Punjab Province*.

10.9 1884 — Into the Delhi Division — Sonipat with Delhi Again

In *1884, the Hissar Division was dissolved. Rohtak district was transferred to the **Delhi Division* — and Sonipat once again became part of the Delhi administrative territory.

10.10 1912 to 1913 — The Final Transfer from Delhi to Rohtak

In *1912, Delhi was separated from Punjab Province. Following this separation, Sonipat was transferred to **Rohtak district* with effect from *1 October 1913*.

This was the final and permanent transfer. After this, Sonipat remained a tehsil of Rohtak district until 1972.

10.11 1947 to 1966 — In Independent India

In *1947*, India gained independence. Rohtak district remained under the joint administration of Haryana-Punjab. Sonipat continued to develop as a tehsil of Rohtak district.

In *1966*, Haryana became an independent state. Rohtak became the headquarters of Rohtak Division. Sonipat was now a principal tehsil of Rohtak district in the state of Haryana.

10.12 22 December 1972 — The Formation of the District

And then came that historic day —

On *22 December 1972, the Haryana Government separated two tehsils from Rohtak district — **Sonipat and Gohana* — and constituted them as a new district. It was named — *District Sonipat*.

Subsequently, two further tehsils — *Gannaur and Kharkhoda* — were also added to it.

Author's Personal Testimony: That was the era when we were young. We witnessed with our own eyes the making of Sonipat district. This was not merely an administrative decision — it was the beginning of a new era for this city.

10.13 Sonipat District Today

Today, Sonipat district is one of Haryana's 22 districts — a district within Rohtak Division.

Structure of the District

Total Area	2,260 square kilometres
Sub-Divisions	4 — Sonipat, Gohana, Gannaur, Kharkhoda
Tehsils	4 — Sonipat, Gohana, Gannaur, Kharkhoda
Development Blocks	8
Villages	343 — with 334 Gram Panchayats
Assembly Constituencies	6

Geographical Boundaries

Direction	Boundary
North	Panipat
South	Delhi
West	Rohtak and Jhajjar
East	Yamuna River (border with Uttar Pradesh)

10.14 Chapter Summary — A Complete Historical Timeline

Year	Event
1803	British control — Delhi Residency
1824	Rohtak district formed — Sonipat a tehsil
1832	Under the Delhi Commissionership

| *1841* | Rohtak district dissolved — Sonipat under Delhi |

| *1842* | Rohtak district reconstituted — Sonipat in Rohtak |

| *1857* | Sonipat's War of Independence |

| *1858* | Transfer to Punjab Province |

| *1884* | Into the Delhi Division — with Delhi again |

| *1 October 1913* | Permanent transfer to Rohtak district |

| *1947* | Independent India — tehsil of Rohtak district |

| *1966* | State of Haryana formed |

| *22 December 1972* | *District Sonipat constituted* |

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> "The city that was Swarnprastha in the age of the Mahabharata, that was the gateway to Delhi in the Mughal era, that hung between Delhi and Rohtak throughout the British period — that very city, on 22 December 1972, emerged with its own independent identity as District Sonipat."

> *— Naresh Das Vaishnav Nimbark*

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CHAPTER — 11

The Places of Interest in Sonipat

A Complete Visitor's Guide

> *Disclaimer:* The facts in this chapter are based on MakeMyTrip, TripXL, TripAdvisor, Filtershotcreations, Paramtrip, Amar Ujala, and the author's personal eyewitness experiences.

11.1 Introduction

Sonipat — known as Swarnprastha in the age of the Mahabharata — is not merely an industrial city. It is the living city of 3,526 years of Sanatan heritage, where history speaks from every lane and faith lives in every temple.

If you visit Sonipat, do not leave having eaten only the paranthas of Murthal. There are many sites here that will take you on a journey from the Mahabharata era all the way to the Mughal age.

I have been observing this city for 62 years. Every site I am about to describe — I have seen with my own eyes and walked with my own feet.

— Naresh Das Vaishnav Nimbark

11.2 Mahabharata-Era Sites — In the Shadow of the Pandavas

1. Kali Mata Temple — 6,000 Years Old — Connected to the Mahabharata

Located on Kami Road near Ramlila Maidan, this historic *Kali Mata Temple* is believed to be *6,000 years old* — considered the most ancient temple in Sonipat.

Tradition holds that *the Pandavas worshipped here before setting out for the great war of the Mahabharata. The Pandavas also had a well constructed near the temple — known as the *Pandava Kuan — which exists to this day.

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| *Location* | Kami Road, near Ramlila Maidan, Sonipat |

| *Antiquity* | 6,000 years |

| *Special Feature* | Pandavas' place of worship — Pandava Well |

| *Visiting Hours* | 5:00 AM to 10:00 PM |

2. Swarnprastha Museum — Mahabharata-Era Artefacts

Located in the main city of Sonipat, this museum is nothing short of a treasure house for lovers of history. It preserves numerous records related to the Mahabharata era, along with artefacts recovered from the excavation of 1871.

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| *Location* | Sonipat city, main area |

| *Special Feature* | 1871 excavation — Harshavardhana's seal — PGW artefacts |

3. The Historic Mound — Earth That is 3,526 Years Old

The city of Sonipat stands upon a great elevated historic mound. From the top of this mound, a sweeping panoramic view of the entire city is visible. The oldest pottery found here is *Painted Grey Ware* — pointing directly toward the Mahabharata era.

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| *Location* | Central area of Sonipat city |

| *Special Feature* | Painted Grey Ware — ASI Excavation 1871 |

11.3 The Principal Temples of Sonipat

4. Shri Khatu Shyam Mandir Dham — Rohtak Road — Thousands of Devotees Daily

Located on Rohtak Road, this magnificent *Khatu Shyam Temple* is Sonipat's most beloved and visited temple. Thousands of devotees come daily for darshan. It is operated by the Shri Khatu Shyam Mandir Trust and the Shri Khatu Shyam Chulkana Dham Seva Mandal.

Built in the style of the world-renowned Khatu Shyam Temple of Rajasthan — a *magnificent dome of 51 feet* — intricately carved using sand from the Yamuna — this temple is the greatest centre of devotion in Sonipat.

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| *Location* | Rohtak Road, near the Mandi, Sonipat |

| *Dome* | 51 feet — carved with Yamuna sand |

| *Events* | Divya Katha Mahotsav — Shyam Vandana |

| *Special Feature* | Connected to Chulkana Dham — Barbarika tradition |

5. Mata Mandir — Over 5,000 Years Old — Kamar Road

Located on Kamar Road, this ancient Mata Temple is believed to be *more than 5,000 years old*. It is a centre of unshakeable devotion for the people of Sonipat. During Navratri, vast crowds gather here.

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| *Location* | Kamar Road, Sonipat |

| *Antiquity* | More than 5,000 years |

| *Special Occasion* | Navratri — grand fair |

6. Shambhu Nath Temple — Nahari Village — Ancient Ashram

Located in *Nahari village* in Sonipat district, this temple is dedicated to Lord Shiva and is a deeply revered religious site. Its history stretches back thousands of years — to when *Baba Purnamal* came here for penance. Great saints such as *Baba Kuḍe Nath* and *Maan Daata Nath* practised their spiritual discipline here. Ancient trees of Gular, Peepal, Banyan, and Janti still stand at this site to this day.

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| *Location* | Nahari village, Sonipat district |

| *Special Feature* | Ancient trees — sacred ground of great saints |

7. Geeta Bhavan Temple — Serene Spiritual Atmosphere

Geeta Bhavan Temple provides families with a calm and spiritually enriching environment. Regular recitations of the teachings of the Gita are conducted here.

8. Atlas Shri Ram Temple — Sonipat's Most Ancient Temple

This is Sonipat's oldest Ram Temple. Located at the heart of the city, this temple is an integral part of Sonipat's religious heritage.

11.4 The Sacred Pilgrimage Sites of Sonipat District

9. Satkumbha Dham — Over 5,000 Years Old — The 68th Pilgrimage Site

Located *12 kilometres from Sonipat, near the village of Kheri Gurjar (Miyana), this *dham is more than 5,000 years old. Its sacred kund has *never dried up in 5,000 years. Water from 67 sacred pilgrimage sites was gathered here to create the **68th tirtha*. The sacred land of penance of King Chakwa Ben and Chunkat Rishi.

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| *Location* | Kheri Gurjar, 12 km from Sonipat |

| *Special Feature* | 5,000 years old — the kund has never dried |

| *Fairs* | Kartik Purnima and last Sunday of Sawan |

10. Chulkana Dham — The Site of Barbarika's Supreme Gift

Located *5 kilometres from Satkumbha, Chulkana Dham is where **Barbarika offered his head as a gift to Shri Krishna. The ancient Peepal tree here is extraordinary — holes from Barbarika's arrow are still visible in its leaves to this day. The magnificent temple of Lucky Sir Baba. *Bhandara every Sunday — a *five-year waiting list* for sponsorship.

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| *Location* | Chulkana village, 5 km from Samalkha |

| *Special Feature* | Foremost pilgrimage of the Kali Yuga — Khatu Shyam |

11. Tirkhu Tirtha — From the Mahabharata Era — The Yaksha-Yudhishthira Dialogue

Located *35 kilometres from Sonipat, this tirtha dates from the age of the Mahabharata — authenticated by the British Government document, the H.A. Rose Glossary. A **500-year-old Vaishnav Bairagi* **asthal** is located here. Inside the temple, the Pandavas are depicted lying unconscious. A beautiful sacred pond.

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| *Location* | Near Panipat — 35 km from Sonipat |

| *Special Feature* | Yaksha-Yudhishthira Dialogue — Vaishnav Bairagi asthal |

11.5 Historic Monuments — Mughal-Era Heritage

12. Tomb of Khizr Khan — 1522 CE — Jatwara Mohalla

Constructed between *1522–1525 CE*, this tomb is an outstanding example of the artistic craftsmanship of red sandstone. It is surrounded by Khizr Park. Built during the reign of Ibrahim Lodi, this monument is extremely popular among visitors.

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| *Location* | Jatwara Mohalla, Sonipat |

| *Construction* | 1522–1525 CE |

13. Abdullah Nasiruddin Mosque — 1272 CE — Among India's Most Ancient

Built in *1272 CE* during the reign of Ghiyasuddin Balban of the Slave dynasty, this mosque is one of the oldest in India.

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| *Location* | Outer area of Sonipat city |

| *Construction* | 1272 CE — Slave dynasty |

14. Mama Bhanja Dargah — A Symbol of Hindu-Muslim Unity

Located in *Ashok Nagar, Sonipat, this dargah is a symbol of Hindu-Muslim harmony. A *Garhi Brahmin priest still performs the first act of placing the ceremonial sheet of honour. Best visited between October and March.

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| *Location* | Ashok Nagar, Sonipat |

| *Special Feature* | Established by a Hindu king — religious harmony |

15. Tomb of Abu Hasan — 14th Century — Architectural Heritage

Constructed in the *14th century*, this tomb is known for its magnificent dome and beautiful craftsmanship — proof of the region's great historical and cultural heritage.

11.6 Ramlila Maidan — Cultural Heritage

16. Ramlila Maidan — A Cultural Tradition of Centuries

Sonipat's *Ramlila Maidan* is a living centre of the city's cultural heritage. Every year at Dussehra, a grand Ramlila is staged here, attended by thousands of spectators. The Kali Mata Temple and the Pandava Well are situated right beside it — this entire area is the heart of Sonipat's religious and cultural life.

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| *Location* | Centre of Sonipat city |

| *Special Feature* | Annual Ramlila — Kali Mata Temple nearby |

11.7 Entertainment and Family Attractions

17. Jurassic Park Water Park — GT Road — Near Murthal

Jurassic Park is extremely popular among visitors owing to its unique theme and many attractions.

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| *Location* | GT Road, near Murthal |

| *Entry Fee* | ₹800 to ₹1,500 per person |

18. Chokhi Dhani — An Experience of Rajasthani Culture

Chokhi Dhani offers an experience of the royal life of Rajasthan — an ideal venue for a memorable family evening.

19. O.P. Jindal University Museum — Art Inspired by the Constitution

Located within the O.P. Jindal Global University campus, this beautifully designed museum is open to outside visitors as well. Works of art inspired by the foundational spirit of the Indian Constitution are on display here.

11.8 Murthal — The World-Renowned City of Paranthas

20. Murthal Paranthas — 48 km from Delhi — World-Famous

The delicious paranthas served at the highway dhabas of Murthal have a distinctive identity all their own. These dhabas have become an indispensable stop for travellers heading from Delhi toward Punjab. Served with pickle and yogurt, these paranthas offer an unparalleled flavour.

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| *Principal Dhabas* | Haveli and Amrik Sukhdev |

| *Distance from Delhi* | 48 km |

| *Specialities* | Paranthas, gulab jamun, carrot halwa, kheer |

11.9 Martyrs' Memorial Museum

21. Shaheed Smarak Sangrahalaya — In Memory of the Heroes of 1857

This grand *Martyrs' Memorial Museum* in Sonipat is dedicated to the great uprising of 1857 and to the freedom fighters of Sonipat. The heroic sagas of the *Ranghad warriors* who took up arms against British rule are inscribed here.

As a retired soldier, visiting this museum holds special significance for me. Coming here and offering one's respects to the memory of those who sacrificed their lives for the nation — it is a sacred experience.

| | |

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| *Special Feature* | History of 1857 — freedom fighters |

| *Significance* | Especially meaningful for soldiers and patriots |

11.10 The Author's Special Recommendation

If you visit Sonipat, my recommendation is —

Begin the morning at Kali Mata Temple — it is 6,000-year-old earth where the Pandavas once stood. Then see the Pandava Well. Visit the Swarnprastha Museum and climb the historic mound. In the evening, take darshan at Khatu Shyam Temple. And on your way back — do not miss the paranthas at Murthal.

This journey will carry you through 3,526 years of history.

— Naresh Das Vaishnav Nimbark

Sonipat is not known merely for the paranthas of Murthal —
it is the living city of a 3,526-year-old Sanatan saga.

11.11 Summary of Places of Interest

Site	Special Feature	Distance
Kali Mata Temple	6,000 years — Pandavas	In the city

CHAPTER — 12

17 June 2026 — Sonipat Journey (Second Phase)

The Author's Eyewitness Historical Account — One Day Before the Book Launch

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12.1 Prelude to the Journey

My 14th book, The Saga of Swarnprastha, was to be published on *18 June 2026. The day before — on **17 June 2026* — Master Jagbir Vaishnav Ji and I resolved to descend even deeper into the lanes of Sonipat. We set out on a motorcycle and scooter — for the narrow lanes of old Sonipat cannot be navigated by car.

Sonipat's Kot Mohalla — Halwai Hatta — Kami Road — these names are not merely addresses. They are living chapters of the Sanatan tradition. Today we had set out to read those very chapters.

— Naresh Das Vaishnav Nimbark

📍 Site 1 — Shri Ram Temple — Sonipat

Jai Siya Ram

In the lanes of Kot Mohalla, a magnificent red building came into view — across its front was inscribed **Shri Ram Mandir*. On either side, the *Swastika — at the centre, a grand Om — on the spire, a Trishul — and saffron flags flying in the breeze.

At the entrance gate, inscribed in golden letters — **Jai Siya Ram**.

Inside — magnificent images of Radha-Krishna and Sita-Ram. Religious paintings adorning the temple walls. This temple stands as living proof of Sonipat's Vaishnav tradition.

Outside the temple hung a banner — announcing a grand and magnificent sankeertan to be held, presented by *Jugal Hans and Party*. The tradition of devotion in this city remains unbroken to this day.

I offered my respects, said "Jai Siya Ram" — and moved forward.

— Naresh Das Vaishnav Nimbark

📍 Site 2 — Thakurdwara Panchayati Mandir — Kot Mohalla

A 13-Foot Golden Standard — 3 Kilograms of Pure Gold

In a narrow lane near Bada Halwai Hatta, an entrance gateway came into view. Inscribed in black stone — **Thakurdwara Panchayati Mandir*. Above it, the symbol of *Om — with saffron flags fluttering overhead.

We climbed the steps and arrived inside. The Pandit Ji was seated within. He welcomed us warmly and shared the glorious history of the temple.

The sight within was unforgettable.

The divine paired image of *Shri Radha-Krishna* — dressed in pink garments — adorned with marigold garlands — enthroned upon an intricately carved marble singhasan. At the base of the throne, sculptured elephants — and on the walls, portraits of revered saints.

Inscribed in marble on the floor —

> "Shri Lala Baman Ramchandra Sanpat Ji — Ambala — Farsh Lagaya"

This was the dedication of a devout devotee — one who immortalised his name in stone through his service to this temple.

Pandit Ji then shared a particularly remarkable fact —

This temple possesses a golden standard — 13 feet tall — inlaid with 3 kilograms of pure gold. This is an immortal testament to the rich Vaishnav tradition of this Thakurdwara.

Master Jagbir Ji and I spent a considerable time in conversation with Pandit Ji. We made our offering of shagun, offered our respects.

A thought arose within me —

"All these Thakurdwaras once belonged to the Vaishnav Bairagis. Today others hold custodianship. But the service of Shri Krishna continues — and that is sufficient."

— Naresh Das Vaishnav Nimbark

📍 Site 3 — Mata Rani Mandir (Durga Temple) — Kami Road

A Cave in the Likeness of Mata Vaishno Devi

On Kami Road, a magnificent sight captured the heart entirely.

On either side of the grand entrance gateway — *lion sculptures* — and between them, *Mata Durga* — seated upon her lion — holding the Trishul — clad in red — multi-armed — her face radiant with divine light.

In the backdrop — a great sculpture of *Lord Shiva* with his Trishul — a blue entrance gateway — saffron flags everywhere.

This temple is of great antiquity.

And the most extraordinary feature of this temple —

Inside, there is a cave — fashioned in the exact likeness of Mata Vaishno Devi.

Those devotees who cannot make the journey to Vaishno Devi — they come here and receive that very same experience. On this sacred soil of Sonipat, this cave of the Mother Goddess is an unbreakable testament to Sanatan faith.

I bowed at the feet of the Mother Goddess and received her blessings.

— Naresh Das Vaishnav Nimbark

12.2 Summary of Today's Journey

| Site | Distinguishing Feature | Special Fact |

|---|---|---|

| *Shri Ram Temple* | Jai Siya Ram — red building | Living tradition of sankeertan |

| *Thakurdwara Panchayati Mandir* | Divine couple of Radha-Krishna | 13-foot golden standard — 3 kg pure gold |

| *Mata Rani Mandir* | Durga seated upon the lion | Cave fashioned like Vaishno Devi |

12.3 The Spirit of the Journey

What I witnessed today in the narrow lanes of Kot Mohalla — these were not merely temples. They were living fortresses of the Sanatan tradition.

On one side, the resounding echo of "Jai Siya Ram" in Shri Ram Temple — on the other, the divine couple of Radha-Krishna in the Thakurdwara — and on Kami Road, the Vaishno Devi-like cave of the Mother Goddess.

The golden standard of 3 kilograms of pure gold — flying 13 feet high — is the symbol of the unshakeable devotion of Sonipat's Vaishnav community.

One day before the book launch — to receive the opportunity to touch the very soul of this city so closely — this is the boundless grace of the Almighty.

The city that is the heritage of the Pandavas —

The city that bore witness to the heroic saga of Banda Bairagi —

In the Thakurdwaras of that city, Shri Krishna is enthroned to this day.

This is the true identity of Swarnprastha.

— Naresh Das Vaishnav Nimbark

Sources and Evidence

- Author's eyewitness account — *17 June 2026*
- Thakurdwara Panchayati Mandir — information received from Pandit Ji — Kot Mohalla, Sonipat
- Shri Ram Temple — boards and banners — Sonipat
- Mata Rani Mandir — Kami Road, Sonipat — with photographic evidence

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Jai Shri Krishna 🙏 | Jai Hind IN | Bharat Mata Ki Jai

CHAPTER — 13

17 June 2026 — Sonipat Journey

The Author's Eyewitness Historical Account — One Day Before the Book Launch

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13.1 Prelude to the Journey

My 14th book, The Saga of Swarnprastha, was to be published on *18 June 2026. The day before — on **17 June 2026* — Master Jagbir Vaishnav Ji and I journeyed to those historic sites of Sonipat described in this book. We set out on a motorcycle and scooter — for the narrow lanes of old Sonipat cannot be navigated by car.

— Naresh Das Vaishnav Nimbark

The old lanes of Sonipat remain as they always were — narrow, winding. But the walls of those lanes are witnesses to history. It was to touch that very history that we set out.

📍 Site 1 — Swarnprastha Museum — The Mughal Faujdar's Haveli — Kot Dwara

The Very Haveli That Banda Bairagi Had Seized

This museum, situated near Kot Dwara on the elevated historic mound of Sonipat, was under construction — the gate was closed. A guard stopped us. I said — "Brother, this is for the book — tomorrow on the 18th, the book launches." The guard opened the gate.

Upon entering, it became clear — this is the very site that was known as Swarnprastha in the age of the Mahabharata. The Pandavas stored their gold here — and this is how the name Swarnprastha came about. In the Mughal era, Delhi's treasury also operated from this very location.

And on *3 November 1709* — Banda Bairagi launched his attack on this very haveli. It was here that the myth of Mughal invincibility was shattered. Despite all its fortifications, no one could have imagined that anyone could reach this place.

I pressed that sacred ground to my forehead. I gave thanks for the privilege of writing 3,526 years of history.

What Was Seen in the Museum

- A chariot wheel — from the Mahabharata era
- An old steam-powered roller — from the British period
- A Mahabharata painting — the court scene of Shri Krishna
- An old wooden chest — from the Mughal era
- An ancient well — with its old mechanical apparatus
- A stone relief of Mahatma Gandhi on the wall
- An old painting of the Yamuna River
- Paintings of the Goddess
- Aryan-era artefacts — in a locked room

On the outer wall, inscribed in golden letters —

> **Swarnprastha Sangrahalaya Sonipat**

The Government of India has itself accepted the original name of this city — this is the greatest proof this book could ask for.

📍 Site 2 — Pipleshwar Mahadev Temple — Kot Mohalla — Ancient Peepal Tree

Leaving the museum, we arrived in Kot Mohalla. Here, a board read — **Mandir Shri Pipleshwar Mahadev Ji — Kot Mohalla, Sonipat**. Inside the temple stands an exceptionally ancient Peepal tree — hundreds of years old — whose vast trunk touches the temple walls.

Kot Mohalla — meaning the neighbourhood of the fort. This is the very area from which Sonipat was administered. Once the tehsil was here, the police station was here — everything was centred here.

📍 Site 3 — War Memorial Sonipat — 19 November 2008 — The Immortal Saga of the Martyrs

On Gohana Road, near the District Court complex, stands this magnificent *War Memorial*.

The inscription on the plaque read —

> "The War Memorial Sonipat was inaugurated by Ch. Bhupinder Singh Hooda (Chief Minister, Haryana) on 19 November 2008.

> K.S. Budhwar — District Collector (Sonipat)

> Ajit Balaji Joshi — Deputy Commissioner and Chairman, District Sainik Board"

As a retired soldier, when I stood before this War Memorial — my heart overflowed with reverence for those warriors who left this very soil of Sonipat and went forth to defend the nation. The names of the martyrs inscribed in marble — these are proof of the glory of Sonipat.

— Naresh Das Vaishnav Nimbark

📍 Site 4 — Ancient Hanuman Temple — Court Complex — Gohana Road

Directly opposite the War Memorial — on Gohana Road — stands the *Ancient Hanuman Temple. The board read — *Prachin Hanuman Mandir — Kachehri Parisar, Sonipat**. A magnificent red-coloured temple — saffron flags flying — a great image of Hanuman Ji.

The War Memorial and this ancient temple stand face to face. On one side, the nation's brave martyrs — on the other, Hanuman the remover of obstacles. This is no coincidence — this is the very soul of Sonipat.

📍 Site 5 — Dargah Mama-Bhanja — 759 CE — A Symbol of Hindu-Muslim Unity

Entering the Mosque Wearing the Vaishnav Tilak

We arrived at Mama-Bhanja Chowk. From outside, no minaret was visible. A gentleman showed us a narrow lane — and within it we found the dargah. The Vaishnav tilak was on my forehead — yet I went forward, because to write history, the walls of prejudice must be broken.

The complete history was found inscribed on a board on the wall of the dargah —

> **Hazrat Imam Sayyid Ubaidullah Na

CHAPTER — 14

Pandu Pindara and Raмraye — Jind District, Haryana

Two Great Mahabharata-Era Pilgrimage Sites — Research and Historical Account

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14.1 Introduction

The sacred land of Haryana is not confined to Kurukshetra alone. Jind district is bound to many narratives of the Mahabharata, and Jind is mentioned in the *Vamana Purana, the **Narada Purana, and the **Padma Purana* as well. Within this very Jind district lie two great pilgrimage sites that stand as immortal witnesses to the Sanatan tradition —

Pandu Pindara and *Ramraye* (Ramhriday Tirtha)

It is necessary to mention both these sites in the context of The Saga of Swarnprastha because Sonipat (Swarnprastha) and Jind are both part of the same sacred Mahabharata-era soil. From the Treta Yuga through to the Dwapara Yuga — the Sanatan glory of this land has remained unbroken.

📍 Site 1 — Pandu Pindara — The Pindatarak Tirtha

Jind District, Haryana

Pandu Pindara is a celebrated great pilgrimage site of Jind district. The tradition associated with this Pindatarak Tirtha holds that after the war of the Mahabharata, *the Pandavas performed twelve years of penance here, awaiting a *Somvati Amavasya — a new moon falling on a Monday — in order to bring peace to the souls of their ancestors.

When the Somvati Amavasya finally came, they performed Pindadan here for the peace of the souls of the kinsmen who had fallen in battle. From that time forward, it has been believed that performing Pindadan at the Pindatarak Tirtha of Pandu Pindara grants liberation — moksha — to one's ancestors.

Since the age of the Mahabharata, the Amavasya dedicated to the offering for the ancestors — and especially the Somvati Amavasya — has carried special significance for performing Pindadan here. Devotees travel from many different states and regions to perform Pindadan at this site.

Special Features

- A sacred lake for bathing and the performance of Pindadan
- Thousands of devotees gather on every Amavasya
- A special fair on Somvati Amavasya — devotees come from great distances
- A period of special sanctity also observed during solar eclipses

Sanatan Significance

While Sonipat (Swarnprastha) was the place where the Pandavas kept their gold secured — in that very same era, the Pandavas were also performing penance at this tirtha in Jind, seeking liberation for their ancestors. Both these sites are bound by the same Sanatan thread.

📍 Site 2 — Ramraye — Sannihit Tirtha Ramhriday

Jind District (Tehsil Narwana) — Near the Hisar Boundary

The Sacred Ground of Parashurama's Penance — Mentioned in the Vamana Purana

Not far from Jind, near the boundary of Hisar district, lies the site of *Ramray* — also known as Ramhriday. Devout Hindus consider this their sacred pilgrimage ground. An annual fair is held here every year. This site is regarded as falling within the sacred territory of Kurukshetra — and just as at Kurukshetra, a special fair is held here during solar eclipses as well.

The faith and oral tradition of the devout holds that it was at this very site that *Lord Parashurama* undertook the destruction of the Kshatriyas.

The Sannihit Sarovar — Present Since the Beginning of Time

The name and significance of this tirtha is described in detail in both the *Vamana Purana* and the *Mahabharata*. Performing acts of charity and merit at this tirtha during a solar eclipse carries exceptional spiritual significance.

According to prevailing tradition, the original *Sannihit Sarovar* is located here at Ramhrad — and it was from the soil of this very lake that the *Sannihit Tirtha at Kurukshetra* was subsequently created. According to the Mahabharata, merely touching this tirtha during a solar eclipse grants a devotee the merit equivalent to performing hundreds of Ashvamedha Yagnas.

The Ramhriday Tirtha — Excavated by Shri Ram, Lakshmana, and Sita

The greatest distinction of Ramraye is that the *Ramhriday Tirtha* here was excavated by *Lord Shri Ram, Lakshmana, and Mother Sita* themselves. This sacred memory from the Treta Yuga makes this tirtha extraordinary to this day.

On every Purnima — the full moon — devotees come from great distances to offer their prayers and seek the fulfilment of their wishes. This tradition has continued unbroken across the ages.

The Five Sacred Ponds of Parashurama

Suryakund and *Kalyani* are among the five sacred ponds constructed by Lord Parashurama. Through the grace of his ancestors, all of these were subsequently transformed into pilgrimage sites of liberation — moksha tirthas.

Sacred Site	Significance
Ramhriday Tirtha	Excavated by Shri Ram, Lakshmana, and Sita
Sannihit Sarovar	Present since the beginning of time — mentioned in the Vamana Purana
Suryakund	Constructed by Parashurama — especially sacred during solar eclipse
Yakshi Devi Temple	Ancient Shakti Pitha
Kalyani Mata Tirtha	Present since the age of Parashurama — bestower of liberation

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14.2 Historical Significance — A Comparative View

Pilgrimage Site	Location	Significance	Era
Pandu Pindara	Jind	The Pandavas' Pindadan tirtha	Dwapara Yuga
Ramhriday Tirtha	Ramraye	Excavated by Ram, Lakshmana, and Sita	Treta Yuga
Sannihit Sarovar	Ramraye	Mentioned in the Vamana Purana	Primordial Age
Suryakund	Ramraye	Sacred ground of Parashurama's penance	Age of Parashurama
Kalyani Mata	Ramraye	Moksha tirtha	Age of Parashurama

14.3 Research Conclusions

The study of both these pilgrimage sites brings forth one profoundly important conclusion —

Sonipat's 3,526-Year Untold Mahabharata History

Sonipat (Swarnprastha) — Jind (Pandu Pindara) — Ramraye (Ramhriday Tirtha): all three sites lie along a single Sanatan geographical sacred axis. From the Treta Yuga through to the Dwapara Yuga — upon this very land came Shri Ram, came Parashurama, and came the Pandavas.

The land that was sanctified by the footsteps of Ram —

where Parashurama performed his penance —

where the Pandavas granted liberation to their ancestors —

that land is alive to this very day — upon this sacred soil of Haryana.

— Naresh Das Vaishnav Nimbark

Sources and Evidence

1. Kurukshetra Development Board — Sannihit Tirtha Ramaray — Official Description
2. Vamana Purana — Reference to Ramraye Tirtha
3. Mahabharata — Description of Pindatarak Tirtha and Sannihit Tirtha
4. ETV Bharat — Pandu Pindara Tirtha Report
5. Jatland Wiki — Historical Account of Ramaray
6. Dainik Tribune — Account of the Pindatarak Tirtha, Jind

Jai Shri Krishna 🙏 | Jai Hind IN | Bharat Mata Ki Jai

[04:12, 18/06/2026] Naresh das Vaishnav Nimba: ---

CHAPTER — 15

Banda Veer Bairagi

Kharkhoda — Khanda — Swarnprastha

The Warrior Who Rose from the Nimbark Monastery and Challenged the Mughal Empire

CHAPTER — 15

Banda Veer Bairagi

Kharkhoda — Khanda — Swarnprastha

The Warrior Who Rose from the Nimbark Monastery and Challenged the Mughal Empire

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15.1 The Author's Personal Account

I have visited Kharkhoda many times. Each time, the moment my feet touched that soil, a single thought arose within me — this is no ordinary land. The history of the Mahabharata is in its very soil — and the battle cry of Banda Veer Bairagi still echoes in its winds.

I am a follower of the Nimbark Sampraday — and Banda Veer Bairagi launched his victorious campaign from that very Nimbark monastery. This is no coincidence — it is the unbroken current of Sanatan Dharma. Every time I touched the ground of that monastery, a remarkable confluence of reverence and pride arose within me.

— Naresh Das Vaishnav Nimbark

📍 15.2 Birth and the Life of Renunciation — From Lakshman Dev to Madho Das

Banda Veer Bairagi was born on *27 October 1670* in Rajouri, Jammu and Kashmir, into a Rajput family. His childhood name was *Lakshman Dev*.

At the remarkably young age of fifteen, he renounced household life and became a Bairagi. He received the name *Madho Das Bairagi*. Travelling through the land, he eventually arrived at Nanded in Maharashtra and established a monastery on the banks of the Godavari River.

In *1708* — at Nanded itself — he met *Sri Guru Gobind Singh Ji, the tenth Guru of the Sikhs. This meeting was destined to change history. The Guru gave him initiation — and bestowed upon him five arrows. Madho Das Bairagi now became — **Banda Singh Bahadur* — *Banda Veer Bairagi*.

📍 15.3 Khanda Village, Kharkhoda — The First Military Headquarters

The Nimbark Sampraday Monastery — 21 February 1709

After his meeting with Guru Gobind Singh Ji, Banda Veer Bairagi set forth toward Punjab. His route was — from Nanded, through Sonipat, to Punjab.

On *21 February 1709* — in the village of *Khanda* in the Kharkhoda pargana of Sonipat — Banda Veer Bairagi established his *first military headquarters* at the Nirmohi Akhada monastery of the Nimbark Sampraday and Nirmohi Akhada saint *Mahant Kishor Das Ji*.

This fact is of the greatest significance — for this was the very monastery of the Nimbark Sampraday to which I myself am connected. From that very monastery, a Vaishnav Bairagi took the oath to challenge the Mughal Empire.

The Great Storm That Rose from This Place

From this very Khanda village, Banda Veer Bairagi dispatched Guru Gobind Singh Ji's hukamnamas — proclamations — to all the jathedars of Punjab. Hundreds of farmers and warriors from the districts of Sonipat and Rohtak joined his army. The force that had numbered only *three companions* when he arrived here swiftly grew into an army of *more than 1,400 warriors*.

The Dahiya Jat chaudharies of Kharkhoda also extended their full support to Banda Veer Bairagi. This land — this village of Khanda — became the *first battlefield of India's war of independence*.

— Naresh Das Vaishnav Nimbark

📍 15.4 The Battle of Sonipat — The Defeat of Mudassar — 1709

The First Mughal Victory — The Liberation of Swarnprastha

After assembling his army at Khanda village, Banda Veer Bairagi struck his first blow — at the very foundations of the Mughal Empire.

Sonipat — which we call Swarnprastha — was at that time under the control of the Mughal faujdar *Mudassar*. Mudassar was confident that no one would dare to raise their eyes so close to Delhi.

But Banda Veer Bairagi did the impossible.

With only 500 soldiers — he launched his attack upon Sonipat. The Mughal commander Mudassar was defeated. The myth of Mughal invincibility was shattered here. The wealth of the royal treasury was seized and distributed among the people.

This was not merely a battle — it was a message — that Hindus would no longer live in fear.

— Naresh Das Vaishnav Nimbark

📍 15.5 Banda Veer Bairagi — A Living Hindu Emperor

Lohgarh Fort — Independent Coinage — A Hindu Kingdom

After the victory at Sonipat, Banda Veer Bairagi's triumphant march did not halt. Samana, Sadhaura, Kunjpura, Sirhind — one after another, Mughal fortresses fell.

Lohgarh — The Fort of a Hindu Emperor

Banda Veer Bairagi brought the territory between the Yamuna and the Sutlej under his authority. He had a powerful fort constructed at Mukhlispur, named *Lohgarh*. He assumed the title of King. He issued coins bearing his own name.

He was not merely a warrior — he was an Emperor. A Vaishnav Bairagi — who was simultaneously an ascetic and a sovereign. He carried out land reforms, abolished the zamindari system, and restored land rights to the farmers.

The Wisdom of the Gita — Facing Death

When the Mughals surrounded him with an army of one million and captured him through treachery on *17 December 1715* — even then, Banda Veer Bairagi did not bow his head.

Locked in an iron cage, he was brought to Delhi mounted on an elephant. Throughout the journey, the flesh was torn from his body with hot tongs — yet he stood fearless before the Mughal emperor and declared —

> "The soul neither kills nor is killed —

> hear the knowledge of my Gita."

On *9 June 1716* — this great warrior offered his life in the yajna of Hindu upliftment. But before he died — he had already shaken the foundations of the Mughal Empire.

— Naresh Das Vaishnav Nimbark

15.6 Banda Veer Bairagi — A Historical Timeline

Date / Era	Event	Location	Significance
27 October 1670	Birth — Lakshman Dev	Rajouri, J&K	Rajput family
1685 (age 15)	Bairagi initiation	Left home	Madho Das Bairagi
1708	Meeting with Guru Gobind Singh	Nanded, Maharashtra	Given the name Banda Singh Bahadur
21 February 1709	First Military Headquarters	Khanda, Kharkhoda, Sonipat	Nimbark Monastery
1709	Battle of Sonipat — Mudassar defeated	Swarnprastha (Sonipat)	First Mughal victory
1709–1715	Lohgarh Fort — independent coinage	Mukhlispur	Hindu Emperor
9 June 1716	Martyrdom	Delhi	Yajna of Hindu upliftment

15.7 Special Historical Facts

- Banda Veer Bairagi — Lakshman Dev — Madho Das — Banda Singh Bahadur: *four names, one great warrior*
- Rose from the monastery of the Nimbark Sampraday — and shook the Mughal Empire to its core
- From Khanda village in Kharkhoda pargana — *India's first armed war of independence*
- Defeated Mudassar at Sonipat (Swarnprastha) — *the first victory against the Mughals*
- Established a Hindu kingdom at Lohgarh — *issued coins in his own name*
- Abolished the zamindari system — granted land rights to farmers — *a reformer of society*
- *9 June 1716* — Martyrdom Day — the supreme sacrifice in the yajna of Hindu upliftment
- The Haryana Government has developed a *memorial on 50 acres of land* at Khanda village

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15.8 The Historian's Perspective — The Author's Reflections

The history of Banda Veer Bairagi is all the more dear to me — because he rose from that very monastery of the Nimbark Sampraday to which I myself am connected.

When I go to Kharkhoda — and touch the soil of that Khanda village — a single thought arises within me —

The Bairagi — became an Emperor.

The renunciant — became a Commander.

The one who rose from the Nimbark monastery — brought the Mughal Empire to its knees.

The one who fought at Sonipat (Swarnprastha) — gave glory to this city.

Banda Veer Bairagi — not merely a name.

He was an era — a living, breathing Hindu Emperor.

His sacrifice was not in vain —

In the saga of Swarnprastha, his name is immortal.

— Naresh Das Vaishnav Nimbark

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6. Punjab Kesari — Banda Singh Bahadur — Historical Account

7. Author's personal experience — Multiple visits to Kharkhoda

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Jai Banda Veer Bairagi 🙏

Jai Shri Krishna 🙏 | Jai Hind IN | Bharat Mata Ki Jai

CHAPTER — 16

Gohana — From Gavambhavana to Gohana

Sonipat District's Most Ancient Tehsil

A Historian's Journey — From Childhood to Old Age

16.1 The Author's Personal Account — From Childhood to Old Age

My bond with Gohana is not merely a bond of history — it is a bond of the soul.

My mother's own sister — my mausiji, Smt. Dhanpati Ji — lived in Devi Nagar, Gohana. From childhood, I used to visit Gohana. In those narrow lanes, in those ancient temples, in the very soil of that city — one experienced something entirely different.

Many times I visited those temples. Each time, a feeling would arise within me — this city is very old. A great history lies buried in its foundations.

Today, when I look at that history through the eye…

[04:17, 18/06/2026] Naresh das Vaishnav Nimba: ---

ABOUT THE AUTHOR

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www.nareshswaminimbark.in

Military Service — 24 Years Devoted to the Nation

Naresh Das Vaishnav Nimbark served with distinction in the Indian Army for *24 years, retiring at the rank of Naib Subedar. He subsequently served with the **United Nations* as well. The union of a soldier's disciplined vision and a historian's scholarly eye gives his writing its uniquely distinctive character.

After retirement, he devoted his entire life to historical research on the *Sanatan Vaishnav Bairagi Tradition* — a journey he describes as: From the gun to the pen.

Focus of Research — The Sanatan Vaishnav Bairagi Tradition

His *18 years of research* is centred on the following subjects —

- History and philosophy of the Nimbark Sampraday
- The Sanatan Vaishnav Bairagi tradition
- The tradition of ascetic warriors of India
- The temple-protection movements of medieval India
- The cultural and spiritual heritage of Sanatan Dharma

He is the *Chairman of the Vaishvik Sanatan Vaishnav Bairagi Seva Sangthan* — an organisation dedicated to preserving and documenting the historical identity of the Vaishnav Bairagi community.

Vaishnav Bairagi Freedom Fighters — Official Government Documents

Official government documents of three Vaishnav Bairagi freedom fighters of Sonipat district are preserved in his personal records —

- IN *Hanumant Bairagi* — Azad Hind Fauj — Village Bagru, District Sonipat

- IN *Ravi Ratan alias Dhanpat Bairagi* — Freedom Fighter — Village Chhatera, District Sonipat

- IN *Deshraj Bairagi* — Freedom Fighter — Village Mudlana, District Sonipat

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Naresh Das Vaishnav Nimbark is the *Chief Editor* of the monthly e-magazine Sanatan Bharat: Naya Savera. This magazine has been published continuously for the past *15 months* and has reached millions of readers. It is entirely free of charge — no commercial advertisements are carried.

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No.	Title	Platform	Language
1	Yatra: Bandook Se Kalam Tak	Amazon	Hindi
2	Mahant Bane Maharaja (2025)	Amazon	Hindi
3	Mahant Bane Maharaja: Vaishnav Bairagi Rajaon Ka Itihas (2026)	Amazon	Hindi
4	Ranbhoomi Se Tirthabhoomi Tak	Amazon	Hindi
5	Ramnagar: 422 Varshon Ka Ansuna Itihas	Amazon	Hindi
6	Nimbark Sampraday: Sanatan Vaishnav Bairagi Tradition	Amazon	English
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10	The Vaishnav Bairagi Kings of India: Warrior Saints	Amazon	English
11	Jagatguru Nimbarkacharyaji: Sanatan Ke Surya	Amazon	English

| 12 | Sanatan Bharat: Naya Savera (Monthly E-Magazine) | Google Drive | Hindi |

| 13 | Other titles available on Notion Press | Notion Press | Hindi / English |

| 14 | **The Saga of Swarnprastha* *(14th Book) | *18 June 2026* | *Hindi* |

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[04:19, 18/06/2026] Naresh das Vaishnav Nimba: ---

THE SAGA OF SWARNPRASTHA

Sonipat's 3,526-Year-Old Mahabharata-Era History

Naresh Das Vaishnav Nimbark

Retired Naib Subedar, Indian Army | UN Veteran

International Author | Research Scholar — Sanatan Vaishnav Bairagi Tradition

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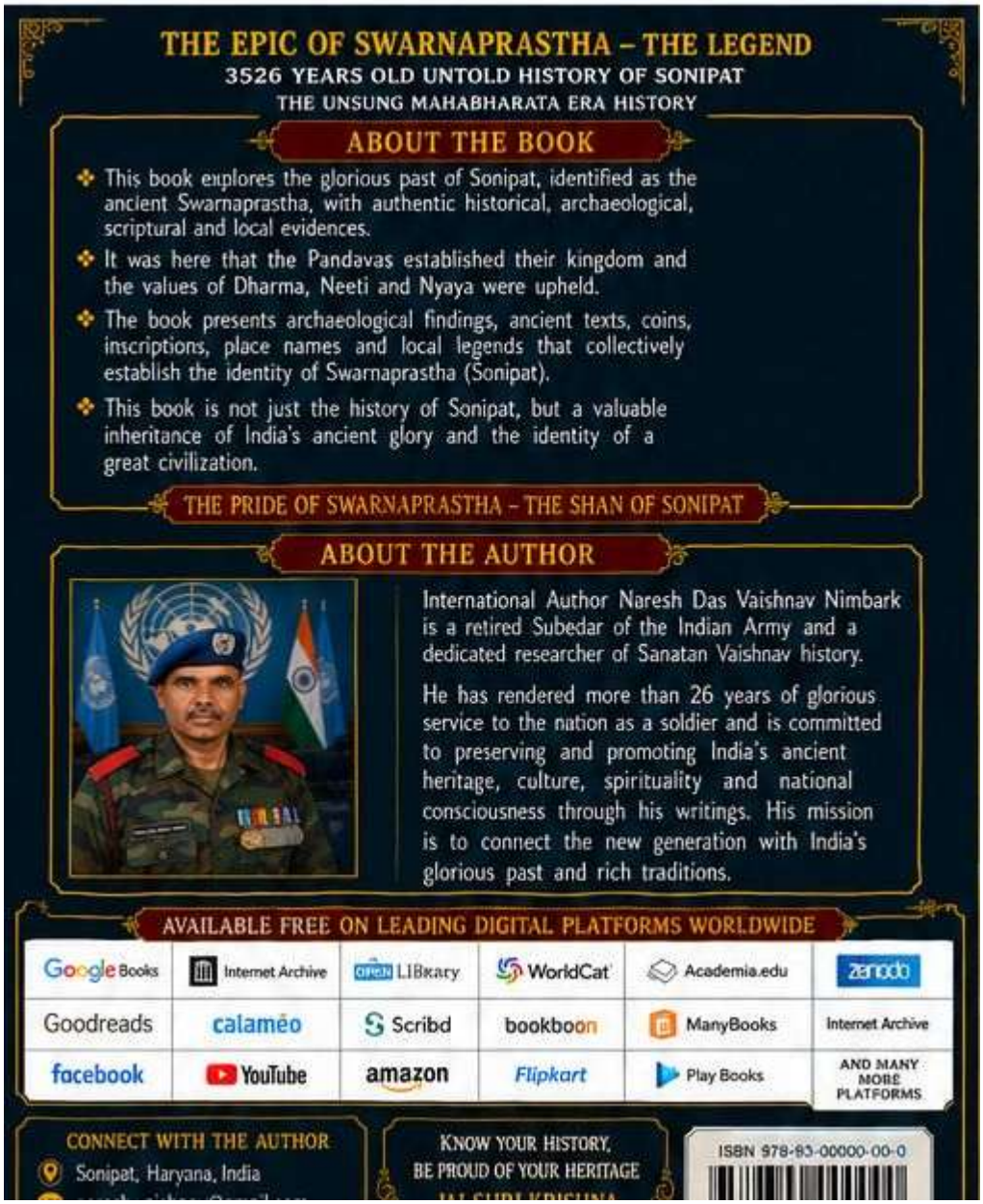
THE EPIC OF SWARNAPRASTHA – THE LEGEND
3526 YEARS OLD UNTOLD HISTORY OF SONIPAT
THE UNSUNG MAHABHARATA ERA HISTORY
ABOUT THE BOOK
This book explores the glorious past of Sonipat, identified as the ancient Swarnaprastha, with authentic historical, archaeological, scriptural and local evidences.
It was here that the Pandavas established their kingdom and the values of Dharma, Neeti and Nyaya were upheld.
The book presents archaeological findings, ancient texts, coins, inscriptions, place names and local legends that collectively establish the identity of Swarnaprastha (Sonipat).
This book is not just the history of Sonipat, but a valuable inheritance of India's ancient glory and the identity of a great civilization.
THE PRIDE OF SWARNAPRASTHA – THE SHAN OF SONIPAT
ABOUT THE AUTHOR
International Author Naresh Das Vaishnav Nimbark is a retired Subedar of the Indian Army and a dedicated researcher of Sanatan Vaishnav history.
He has rendered more than 26 years of glorious service to the nation as a soldier and is committed to preserving and promoting India's ancient heritage, culture, spirituality and national consciousness through his writings. His mission is to connect the new generation with India's glorious past and rich traditions.
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